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भासनाटकचक्रे

पञ्चरात्रम् ।

PAÑCARĀTRAM

A Sanskrit Drama in three Act Attributed to Bhāsa, Critically edited with Introduction, Notes and Translation

BY

C. R. DEVADHAR, M. A.

Retired Professor of Sanskrit,
Fergusson College, Poona.



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Preface

In the preface to my edition of the Bhāsa-Nāṭaka-Cakra, which was first published way back in 1937, I had promised a companion volume, giving a critical introduction, a full translation and explanatory notes for each of these plays. This, for one reason or another, could not be done uptill now, though a few plays viz. the Svapna, the Pratijñā, the Cārudatta and the Ūrubhaṅga, were published during the interval. I am glad, it is now possible for me to fulfil partially the pledge I had given to the public, by bringing out these editions of the MBh. plays on the plan previously adverted to. I hope and pray that I shall soon have the opportunity and leisure to bring out the remaining plays.

This edition of the MBh. plays is based upon all previously published editions and in translating and annotating I have freely drawn upon them. M. M. Gaṇapatiśāstri's commentaries, Woolner and Sarup's translation, and the learned articles of Dr. Winternitz, Dr Sukthankar, A. M. Meerwarth, Dr. G. K. Bhat, Prof G. C. Jhala, Dr. Pusalkar's *magnum opus* on Bhāsa and P. C. Roy's translation of the MBh., and many other works, too numerous to mention here, have been liberally laid under contribution and I here make my grateful acknowledgements to all these.

I cannot adequately express my gratitude to Dr. R. N. Sardesai, the present proprietor of the Oriental Book Agency, Poona, for his readiness to undertake the publication of these volumes in the Poona Oriental Series. My thanks are also due to Shri M. S. Sathe, the Manager of the Prājña Press, Wai, for the very nice printing and get-up of the work.

Prabhākara Niketana,
Deccan Gymkhana Colony, Poona } C. R. Devadhar
20 Dec. 1956

Pañcarātram : Introduction

The title of the play and its Sources

The title of the play is derived from "Five Nights" within which Droṇa is to bring news of the Pāṇḍavas to entitle them to their share of the kingdom according to Duryodhana's stipulation. The plot of the Pañcarātra is based on the fourth book of the Mahabharata – the Virāṭa-parvan – a summary of which is found in the following ślokas of the Parvasaṃgrahaparvan –

अत:परं निबोधेदं वैराटं पर्वविस्तरम् ।
विराटनगरे गत्वा श्मशाने· विपुलां शमीम् ।। २०६ ।।
दृष्ट्वा सन्निदधुस्तत्र पाण्डवा ह्यायुधान्युत ।
यत्र प्रविश्य नगरं छद्मना न्यवसंस्तु ते ।। २०७ ।।
पाञ्चालीं प्रार्थयानस्य कामोपहृतचेतसः ।
दुष्टात्मनो वधो यत्र कीचकस्य वृकोदरात् ।। २०८ ।।
पाण्डवान्वेषणार्थं च राज्ञो दुर्योधनस्य च ।
चाराः प्रस्थापिताश्चात्र निपुणाः सर्वतोदिशम् ।। २०९ ।।
न च प्रवृत्तिस्तैर्लब्धा पाण्डवानां महात्मनाम् ।
गोग्रहश्च विराटस्य त्रिगर्तैः प्रथमं कृतः ।। २१० ।।
यत्रास्य युद्धं सुमहत्तैरासीह्लोमहर्षणम् ।
ह्रियमाणश्च यत्रासौ भीमसेनेन मोक्षितः ।। २११ ।।
गोधनं च विराटस्य मोक्षितं यत्र पाण्डवैः ।
अनन्तरं च कुरुभिस्तस्य गोग्रहणं कृतम् ।। २१२ ।।
समस्ता यत्र पार्थेन निर्जिताः कुरवो युधि ।

प्रत्याहृतं गोधनं च विक्रमेण किरीटिना ॥ २१३ ॥
विराटेनोत्तरा दत्ता स्नुषा यत्र किरीटिनः ।
अभिमन्युं समुद्दिश्य सौभद्रमरिघातिनम् ॥ २१४ ॥
चतुर्थमेतद्विपुलं वैराटं पर्व वर्णितम् ।

At the end of the twelve years of their exile in the forest the Pāṇḍavas go to the capital of Virāṭa, the King of the Matsyas, and after depositing their weapons in the hollow of a huge Śamī tree in the cemetery, enter the King's palace in various disguises–Yudhiṣṭhira as the Brahmin Kaṅka, skilled in dice, Bhīma as Ballava, a cook and pugilist, and Arjuna as Bṛhannalā – a creature of no sex in particular, skilled in the art of dance and song. Nakula became the keeper of the king's horses and Sahadeva found service as the head of the keepers of the hundred thousand cows of the king. Draupadī, as Sairandhrī, was employed by the queen as a "Coiffeuse."

Kīcaka, the powerful commander-in-chief of Virāṭa and a brother of the queen, conceives a violent passion for Draupadī and tries to molest her. But Bhīma, as the invisible Gandharva who protects her, avenges the insult by taking her place in the dancing hall where she had pretended she would meet him at night. Kīcaka is throttled to death and his corpse mutilated beyond recognition. Draupadī then calls the keepers of the dancing hall and shows them the mangled corpse of one who had lusted after other people's wives and was slain by her Gandharva husband. Kīcaka's kinsmen – the upakīcakas – want to burn Draupadī with the corpse; but Bhīma plucks up a palm–tree and kills them. The citizens are afraid of the Gandharvas, the supernatural protectors of Draupadī, and the king agrees to

deport her, but allows her at her request to stay another thirteen days at his palace.

The Kauravas, meanwhile, get no news of the Pāṇḍavas but hear the slaughter of the Kīcakas, and think this an excellent opportunity to raid the cattle of the Matsyas. At the suggestion of the king of the Trigartas, it was agreed that the Trigarta force should lead the attack from the South-east and the Kauravas should lead the attack from the North, a day later.

It is on the expiry of the thirteenth year of the exile of the Pāṇḍavas that Suśarman, the king of the Trigartas, seizes Virāṭa's cattle by thousands. A herdsman of Virāṭa reports to his king of the loss of cattle; Virāṭa with his army and four Pāṇḍavas goes out to meet the raiders. There is a fierce encounter between the Trigarta and Matsya hosts, which lasted all day long and far into the moonlit night. At last the king of Trigarta takes Virāṭa captive, and placing him in his car, speedily rushes out of the field. He is, however, saved by Bhīma who, advancing impetuously, seizes Suśarman by the hair and dashes him on the ground. The Trigarta army, stricken with panic, breaks and flies in all directions. Suśarman, who is lying unconscious on the ground, is bound by Bhīma and brought to Yudhiṣṭhira who, however, grants him his life and let him go free.

The Kauravas, attacking from the North, raid the Matsya cattle. The chief of the cowherds, greatly affrighted, rushes into the city and asks Uttara to repulse the enemy and bring back the cattle. The prince says he would set out instantly if only some one skilled in the management of horses becomes his charioteer. Sairandhrī recommends Bṛhannalā – the effeminate dancing teacher and the prince

accepts her for Charioteer. Together they drive out of the city, and as they come near the cemetery, the young prince sights the Kuru host and having lost his nerves, jumps out of the chariot and runs away pursued by Bṛhannalā, her long braid and pure red garments fluttering in the air. Some soldiers in the Kuru army laugh, but the Kauravas soon guess that the charioteer is Arjuna. Then giving the reins to the prince, Arjuna undertakes to fight the enemy himself and takes his weapons from off the Śamī tree. He reveals himself to the prince and prepares to meet the Kuru host in battle. He blows his conch, which strikes terror in the hearts of the Kauravas. Duryodhana then speaks to Bhīṣma, Droṇa and Kṛpa that the thirteenth year was still running, and if Arjuna revealed himself before the term of exile was at an end, then must the Pāṇḍavas pass another twelve years in the woods. Bhīṣma, however, points out that everything that the sons of Pāṇḍu had promised has been exactly fulfilled by them. They have now to oppose in battle the foremost of all wielders of the weapons. He, therefore, advises Duryodhana to go to Hastināpura with part of the army and stolen cattle. A long and complicated struggle ensues, in which Arjuna forces the cattle back and performing prodigies of valour puts the whole Kuru army to flight. Then returning to the Śamī tree, Arjuna again conceals his weapons and charges Uttara to take the credit of the fighting and not to betray him. The news of the victory reaches king Virāṭa who provides his son Uttara with a triumphal reception. He is then playing a game of dice with Kaṅka, and when the latter gives the credit of the triump to Bṛhannalā, he throws the dice in his face so that his nose starts bleeding. Sairandhrī catches the blood in a jar. Uttara and Bṛhannalā arrive at the court, but Yudhi-

ṣṭhira whispers to the doorkeeper to admit Uttara, as he is afraid that the sight of his bleeding nose might anger Arjuna beyond measure. Uttara enters and tells the true facts about the battle, carefully concealing Arjuna's identity under a son of the gods who has vanished.

On the third day after the battle, the five Pāṇḍava brothers attired in white robes and decked in ornaments of all kinds, enter the council hall of Virāṭa and take their seats on the thrones reserved for kings. King Virāṭa is enraged, but Arjuna reveals to him Yudhiṣṭhira and his brothers. Uttara supports him and describes the powers of Arjuna. The king of the Matsyas, considering himself guilty of having offended Yudhiṣṭhira, makes his peace with the Pāṇḍavas and offers his daughter to Arjuna, who accepts her for daughter-in-law. Then at Upaplavya, a Matsya town, where the Pāṇḍavas have settled, the wedding of Uttarā and Abhimanyu is celebrated with great pomp.

Pañcarātram – The Plot

Act. I After the benedictory stanza in which the names of the principal characters in the drama are introduced, the stage-manager hears the praise of the grand sacrifice performed by Duryodhana. Then three Brahmins come upon the stage and describe the splendour of Duryodhana's sacrifice, the burning of the sacrificial hall through the rashness of some lads, who remove the sacrificial fire and throw it aside even before the sacramental bath which concludes the sacrifice is performed, and the dying down of that fire after the hall and the rich sacrificial material are reduced to cinders. Towards the close of their conversation which ends the Interlude, the Brahmins announce the entry of Bhīṣma, Droṇa and Duryodhana followed by Śakuni, Karṇa

and the circle of princes. Duryodhana is greatly pleased with himself and feels sanctified both in body and mind. He pays his respects to Droṇa and Bhīṣma, honours his friends and receives the greetings of the assembled vassal kings. He notices that Virāṭa had not come to attend the sacrifice. Then turning to his preceptor Droṇa, he requests him to say what he should offer him as sacrificial fee; on Droṇa hesitating to mention it, he gives a solemn undertaking that he would offer anything that the preceptor might be pleased to ask. Droṇa then asks that he should give half of his realm to the Pāṇḍavas. Śakuni objects and berates the preceptor saying that it was improper to take advantage of the situation and deceive, in the name of religion, a pupil who had guilelessly put his faith in him. Droṇa is indignant and an altercation follows; when matters seem to take a serious turn, Bhīṣma intercedes and tries to pacify both Duryodhana and Droṇa. Duryodhana now takes counsel with his friend Karṇa and his uncle Śakuni. Śakuni then suggests that he should stipulate a condition that if within five nights Droṇa brought news of the Pāṇḍavas, he would willingly give one half of his realm to them. Droṇa thinks that it was an impossible condition. At this juncture a herald brings news from Virāṭa explaining his inability to attend the sacrifice owing to the slaughter of one hundred Kīcakas by an unknown and unarmed person. Bhīṣma, shrewdly conjucturing that it must have been the work of Bhīma, requests Droṇa to accept the condition. Bhīṣma then professes his private feud with Virāṭa and proposes a cattle-raid. All agree and prepare forthwith for the march against Virāṭa's capital.

Act II. The next act opens with a lively bucolic scene. The cowherds in the capital are celebrating the king's

birth-day with music dance and song, when their festive joys are disturbed by the news of the sudden raid. King Virāṭa is informed and as he orders his chariot for the fray, he is told that his son Uttara has already gone, riding the king's chariot driven by Bṛhannalā, to meet the enemy. Soon word is brought that the Kauravas were put to flight and that Uttara had triumphantly returned to the city and was engaged in entering the names of the heroes in the annals of the state. So Bṛhannalā is summoned to inform the assembly of the particulars of the battle at length, and as Bṛhannalā is about to narrate the incidents of the battle, a herald announces the capture of Abhimanyu by the unarmed cook serving in the royal kitchen. Bṛhannalā is ordered to bring Abhimanyu to court, and a very lively scene, full of comic irony, ensues, until the whole mystery is cleared up by the arrival of Uttara, who reveals that Bṛhannlā was no other than Arjuna himself who had worsted the Kauravas in the fight. Virāṭa is full of gratitude, but feels much concerned as to the stay of Bṛhannalā in his harem and offers his daughter Uttarā to Arjuna for bride, as if to requite his services in repulsing the Kaurava onslaught. Arjuna realises the anxiety of Virāṭa and saying that he regarded all the ladies in the harem with maternal respect, accepts her as his daughter-in-law. The marriage of Uttarā and Abhimanyu is to be celebrated and Uttara is sent to Hastināpura to invite Bhīṣma and others to attend the nuptials.

Act III. In the third act, the charioteer of Abhimanyu, who has returned to Hastināpura, is narrating to the Kauravas how Abhimanyu was captured by a foot-soldier with his bare hands. While, therefore, Duryodhana and others

are deliberating how to rescue Abhimanyu from his captor, Bhīṣma and Droṇa infer from the details of the capture told by the charioteer of Abhimanyu that it must be Bhīma that had taken Abhimanyu captive. Śakuni, however, doubts all this and tauntingly says that they might as well say that Uttara must have been in reality Arjuna. At this juncture Bhīṣma's charioteer enters, informing him that his banner was shattered by an arrow of the enemy. He produces the arrow on which Arjuna's name is inscribed. Śakuni is still unconvinced, and Duryodhana, following him, insists upon his actually meeting the Pāṇḍava. At this stage Uttara comes from the court of Virāṭa, bringing from Yudhiṣṭhira a message to Bhīṣma that he invited them all to attend the marriage of Abhimanyu and Uttarā. Droṇa now approaches Duryodhana and asks for the fulfilment on his part of the promise, as he had satisfied the condition precedent. Duryodhana solemnly gives to the Pāṇḍavas half of his realm as promised, which makes Droṇa and others quite happy.

The changes introduced by the dramatist and critical remarks

That the dramatist has taken unconscionable liberties with the epic story is obvious. By representing that Duryodhana gives to the Pāṇḍavas a legitimate share of their inheritance, in complete disregard of even the broad and cardinal facts of the Mahābhārata, he excluded every reason for the epic battle, which is the central point of the Mahābhārata; and in doing so, he has gone against what he himself has depicted in the other Mahābhārata plays, unless, of course, the hypothesis of the common authorship of the Mahābhārata plays is altogether discarded.

Dr. Winternitz observes that Duryodhana's sacrifice is invented, and so also the capture of Abhimanyu. It should, however, be remembered that the Ghoṣa-Yātrā Parvan contains a description of the Vaiṣṇava Yajña–surpassing even the Rājasūya – which Duryodhana performed to celebrate the conquest of the entire earth by Karṇa in his behalf. (Ghoṣayātrā Parvan – Section XIII Adhyāyas 256–257 in the Āraṇyaka–Parvan). Abhimanyu is represented in the play as attending the sacrifice as Kṛṣṇa's representative, and as fighting on behalf of the Kauravas in the cattle-raid against his own father. Trigarta's attack is suppressed so that the original reason for Uttara's action is removed. Uttara had gone out in his father's chariot driven by Bṛhannalā and not by the royal charioteer. This has to be explained as a joke (ii.17). Virāṭa is celebrating his birth–day, and gets the news of the battle in his own palace. The rougher aspects of the original story are smoothed away, eg. Kīcaka's brutality to Draupadī, Bhīma's fearsome revenge and the slaughter of the Upakīcakas, are not mentioned; only brief allusion is made to the slaughter without explaining it; similarly the incident of Yudhiṣṭhira's bleeding nose is suppressed. Duryodhana's character is presented in a more favourable light; but his generous gesture towards the Pāṇḍavas loses all grace when after listening to Śakuni he feels he had acted rashly and is only too glad to get out of his agreement by any quibble. Śakuni is his evil genius as in the original, while Karṇa, who in the epic is haughty, insolent and hostile is generous and inclined to peace. In the epic the Pāṇḍavas throw off their disguise three or four days after the cattle raid, but here they do so on the very day. Dr. Winternitz observes " Uttara,

Virāṭa's son, is not much of a hero in the Mahābhārata either, but it is rather funny when in the play this prince, coming straight from the field of battle occupies himself with recording the exploits of the warrior in the annals of the state, and Virāṭa on hearing of it, finds that his son was engaged in a commendable occupation." Probably this funny idea is utilised for keeping Uttara away from the assembly, as otherwise he might have given away the whole truth and the ironically comic scene, when Abhimanyu does not recognize his own father, would be excluded. In our play, Virāṭa is much concerned about the stay of Bṛhannalā (Arjuna in disguise) for one full year in his harem, and to avoid a scandal offers his daughter Uttarā to Arjuna; in the epic, however, it is Arjuna who argues that he had lived for one whole year with his daughter, though she had attained the age of puberty; under these circumstances, the king himself or other men may, not without reason, entertain suspicion against him or the princess. "Therefore myself who am pure and have my senses under control beg of thee thy daughter for my daughter-in-law: thus do I attest her purity. I am afraid of slander and false accusations."

The cattle raid is found in the epic, but the poet has made it motivated as helping Droṇa to get news of the Pāṇḍavas within the stipulated period. Bhīṣma professes his private feud with Virāṭa, and asks the Kauravas to use Virāṭa's absence from the sacrifice as an excuse for the cattle-raid. In the epic they fight at the suggestion of an ally, the king of Trigarta, who on the death of the mighty Kīcaka seeks to wreck vengence on the king of the Matsyas for the sufferings and humiliations inflicted on him by Virāṭa's generalissimo.

Thus with the broad story of the great epic – especially the cattle-raid and Abhimanyu's marriage – for his background, the poet has suppressed, modified and invented a good deal to make of it quite a pleasing and heroic comedy. There is no female character, for Bṛhannalā is only Arjuna in disguise, while the cowherd lasses in the interlude to act II only add to the number of the group on the stage.

Gaṇapatiśāstri and Prof. Keith regard the play as a Samavakāra and rightly, though it does not scrupulously answer to the definition given by Daśarūpaka (III. 62–67) in two particulars: it does not concern gods and demons, and is devoid of Śṛngāra. It is said " Its Heroes are to be twelve in number " and curiously enough the play gives a list of twelve characters in the opening stanza. The merit of the poet lies in the skill in telling of a battle indirectly, and in the ironical situations which are a source of great enjoyment to the audience who can see through the disguises.

There is an atmosphere of piety and polite courtesy about the play which shows strong Brahmanical tendencies. It is not quite correct to say as Dr. Winternitz does that the grand sacrifice of Duryodhana was clearly only invented by the author in order to describe the pageant of a grand Brahminical ceremony. Here we also find such sentiments as: " The sacred fire suffers not the common fire beside it as a twice-born man would not have a Śūdra on his side; " (i, 6) or " Pouring his whole wealth into the lap of the Brāhmaṇas, a king should leave his bow only to his sons " (1. 24).

It is not true, as some critics have remarked, that only three Pāṇḍavas are mentioned; – for all the five are alluded to in (II. 70) where reference is made to the brilliance and beauty of Mādrī's sons (माद्रीजयोः क्रान्तिम् ।) and also in II. 54 (शेषाणां यदपि च रोचते चतुर्णाम् ।)

Dr. Pusalkar thinks that the play was probably written to be staged on the occasion of some sacrifice and hence it naturally glorifies the institution; while Prof. Woolner holds that the play may have been written for some special occasion, on the ending of a feud in some royal family, but as to this we are completely in the dark.

पञ्चरात्रस्य कथावस्तु।

यज्ञस्यान्ते दुर्योधनो यज्ञाङ्गदक्षिणात्वेनाचार्याय द्रोणाय तदीप्सितस्य यस्य कस्याप्यर्थस्य दानं प्रतिशुश्राव। ततः पाण्डवेभ्योऽर्धराज्यसंविभागमेव स्वाभीप्सितमर्थं द्रोणः शशंस। ततः शकुनिच्छन्दानुवर्तिना दुर्योधनेन "यदि पञ्चरात्राभ्यन्तरेऽज्ञातवासिनां पाण्डवानां प्रवृत्तिरुपलभ्येत तर्हि तेभ्योऽर्धराज्यं दास्यामि" इत्यपूर्वः समयः परिकल्पितः। अत्रान्तरे विराटनगरात् प्राप्तेन दूतेन महाबलस्य कीचकशतस्य निगूढवधे निवेदिते भीमसेनादपरो न कोऽपि एतत्कर्तुं समर्थ इति मत्वा विराटपुरे पाण्डवप्रवृत्तेरुपलम्भनीयतां सम्भावयतो भीष्मस्य प्रेरणया द्रोणेनाङ्गीकृतः समयः। यज्ञानागमनापराधं चापदिश्य विराटस्य गोग्रहणं कर्तुं भीष्मद्रोणदुर्योधनादयः सर्वेऽपि युद्धार्थं तन्नगरीमभिप्रतस्थिरे। तत्र बृहन्नलावेषच्छन्नात्मनार्जुनेन सर्वेऽपि कौरवाः पराजिताः समरमपास्य प्रदुद्रुवुः। ततोऽज्ञातवेषेण निवसतः पाण्डवान् ज्ञात्वा सत्कृत्य विराटेन गोग्रहणविजयशुल्कार्थे दत्ता उत्तरा स्वपुत्रार्थेऽर्जुनेन प्रतिगृहीता। तत उत्तराभिमन्युविवाहकार्ये निवेदयितुं युधिष्ठिरेण स्वपितामहाय प्रेषितो विराटपुत्र उत्तरः। इत्थं च पञ्चरात्राभ्यन्तरे पाण्डवानां प्रवृत्तिमुपलभ्य यथाप्रतिज्ञं दुर्योधनः पाण्डवेभ्योऽर्धराज्यं ददौ।

पात्राणि।

दुर्योधनः—कुरुराजः।
भीष्मः—दुर्योधनादीनां पितामहः।
द्रोणः—दुर्योधनादीनां धनुराचार्यः।
कर्णः—अङ्गेश्वरो दुर्योधनस्य सखा।
शकुनिः—दुर्योधनस्य मातुलः।
भटः—दुर्योधनस्य भृत्यः।
वृद्धगोपालकः—गोकुलाध्यक्षः।

गोमित्रकः—कश्चिद् गोपालः ।

राजा—मत्स्यदेशाधिपतिर्विराटनामा ।

भगवान्—ब्राह्मणव्यञ्जनो धर्मपुत्रः युधिष्ठिरः ।

भीमसेनः—धर्मपुत्रस्यानुजः ।

अर्जुनः—तथा ।

बृहन्नला—अर्जुनः ।

अभिमन्युः—अर्जुनस्य पुत्रः ।

उत्तरः—विराटस्य पुत्रः ।

सूतः—विराटस्याभिमन्योश्च सारथिः ।

काञ्चुकीयः—विराटस्य परिजनः ।

दूतः—तथा ।

भटः—विराटस्य भृत्यः ।

॥ श्रीः ॥

भासनाटकचक्रे

पञ्चरात्रम्

(नान्द्यन्ते ततः प्रविशति सूत्रधारः ।)

सूत्रधारः–

द्रोणः पृथिव्यर्जुनभीमदूतो
य: कर्णधारः शकुनीश्वरस्य ।
दुर्योधनो भीष्मयुधिष्ठिरः स
पायाद् विराडुत्तरगोऽभिमन्युः ॥ १ ॥

(परिक्रम्य) एवमार्यमिश्रान् विज्ञापयामि । अये किन्नु खलु मयि विज्ञापनव्यग्रे शब्द इव श्रूयते । अङ्ग ! पश्यामि ।

३ (नेपथ्ये)

अहो कुरुराजस्य यज्ञसमृद्धिः ।

सूत्रधारः–भवतु, विज्ञातम् ।

सर्वैरन्तःपुरैः सार्धं प्रीत्या प्राप्तेषु राजसु ।
यज्ञो दुर्योधनस्यैष कुरुराजस्य वर्तते ॥ २ ॥

(निष्क्रान्तः ।)

स्थापना ।

३ (ततः प्रविशन्ति ब्राह्मणास्त्रयः ।)

सर्वे–अहो ! कुरुराजस्य यज्ञसमृद्धिः ।

प्रथमः–इह हि,

द्विजोच्छिष्टैरन्नैः प्रकुसुमितकाशा इव दिशो
हविर्धूमैः सर्वे हृतकुसुमगन्धास्तरुगणाः ।
मृगैस्तुल्या व्याघ्रा वधनिभृतसिंहाश्च गिरयो
नृपे दीक्षां प्राप्ते जगदपि समं दीक्षितमिव ॥ ३ ॥

द्वितीयः– सम्यग् भवानाह ।

तृप्तोऽग्निर्हविषामरोत्तममुखं तृप्ता द्विजेन्द्रा धनै-
स्तृप्ताः पक्षिगणाश्च गोगणयुतास्ते ते नराः सर्वशः ।
हृष्टं सम्प्रति सर्वतो जगदिदं गर्जन्नृपे सद्गुणै-
रेवं लोकमुदारुरोह सकलं देवालयं तद्गुणैः ॥ ४ ॥

तृतीयः–इमेऽत्रभवन्तो द्विजातयः,

राज्ञां वेष्टनपट्टघृष्टचरणाः श्लाघ्यप्रभूतश्रवा
वार्द्धक्येऽप्यभिवर्धमाननियमाः स्वाध्यायशूरैर्मुखैः ।
विप्रा यान्ति वयःप्रकर्षशिथिला यष्टित्रिपादक्रमाः
शिष्यस्कन्धनिवेशिताञ्चितकरा जीर्णा गजेन्द्रा इव ॥५॥

सर्वे–भो भो माणवकाः ! भो भो माणवकाः ! अनवसितेऽवभृथस्नाने न खलु तावदग्निरुत्स्रष्टव्यो भवद्भिः ।

प्रथमः–हा धिग्, दर्शितमेव तावद् वटुचापलम् ।

एषा दीप्तैकयूपा कनकमयभुजेवाभाति वसुधा
चैत्याग्निर्लौकिकाग्निं द्विज इव वृषलं पार्श्वे न सहते ।
नात्यर्थं क्लिष्टपृष्ठा हरितकुशतया वेदी परिवृता
प्राग्वंशं चैष धूमो गज इव नलिनीं फुल्लां प्रविशति ॥६॥

द्वितीयः–एवमेतद्,

अग्निरग्निभयादेष भीतैर्निर्वास्यते द्विजैः ।
कुले व्युत्क्रान्तचारित्रे ज्ञातिर्ज्ञातिभयादिव ॥ ७ ॥

तृतीयः—

शकटी च घृतापूर्णा सिच्यमानापि वारिणा ।
नारीवोपरतापत्या बालस्नेहेन दह्यते ॥ ८ ॥

प्रथमः—सम्यग् भवानाह ।

एतां चक्रधरस्य धर्मशकटीं दग्धुं समभ्युद्यतो
दर्भे शुष्यति नीलशाद्वलतया वह्निः शनैर्वामनः ।
वातेनाकुलितः शिखापरिगतश्चक्रं क्रमेणागतो
नेमीमण्डलमण्डलीकृतवपुः सूर्यायते पावकः ॥ ९ ॥

द्वितीयः- इदमपरं पश्य,

वल्मीकमूलाद् दहनेन भीता-
स्तत्कोटरैः पञ्च समं भुजङ्गाः ।
समं विपन्नस्य नरस्य देहाद्
विनिःसृताः पञ्च यथेन्द्रियाणि ॥ १० ॥

तृतीयः—इदमपरं पश्येतां भवन्तौ,

दह्यमानस्य वृक्षस्य सानिलेन मखाग्निना ।
कोटरान्तरदेहस्थाः खगाः प्राणा इवोद्गताः ॥ ११ ॥

प्रथमः—एवमेतत्,

शुष्केणैकेन वृक्षेण वनं पुष्पितपादपम् ।
कुलं चारित्रहीनेन पुरुषेणेव दह्यते ॥ १२ ॥[1]

वनं सवृक्षक्षुपगुल्ममेतत्
प्रकाममाहारमिवोपभुज्य ।
कुशानुसारेण हुताशनोऽसौ
नदीमुपस्प्रष्टुमिवावतीर्णः ॥ १३ ॥

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१ अतःपरं म. म. गणपतिशास्त्रिभिः मुद्रिते पुस्तके इदं अधिकं पठ्यते—
द्वितीयः— एते वातोद्धता वंशा दह्यमाना मखाग्निना ।
भाग्यानीव मनुष्याणामुन्नमन्ति नमन्ति च ॥

द्वितीयः—एष एषः,

गतो वृक्षाद् वृक्षं विततकुशचीरेण दहनः
कदल्या विप्लुष्टं पतति परिणामादिव फलम् ।
असौ चात्रे तालो मधुपटलचक्रेण महता
चिरं मूले दग्धः परशुरिव रुद्रस्य पतति ॥ १४ ॥

तृतीयः—हन्त सत्पुरुषरोष इव प्रशान्तो भगवान् हुताशनः ।

एतदग्नेर्बलं नष्टमिन्धनानां परिक्षयात् ।
दानशक्तिरिवार्यस्य विभवानां परिक्षयात् ॥ १५ ॥

प्रथमः—

स्रुग्भाण्डमरणीं दर्भानुपभुङ्क्ते हुताशनः ।
व्यसनित्वान्नरः क्षीणः परिच्छदमिवात्मनः ॥ १६ ॥

द्वितीयः—

अवनतविटपो नदीपलाशः
पवनवशाञ्चलितैकपर्णहस्तः ।
दवदहनविपन्नजीविताना—
मुदकमिवैष करोति पादपानाम् ॥ १७ ॥

तृतीयः—तदागम्यताम् । वयमपि तावदुपस्पृशामः ।

उभौ—वाढम् ।

३ (सर्वे उपस्पृश्य)

प्रथमः—अये अयमत्रभवान् कुरुराजो दुर्योधनो भीष्मद्रोणपुरःसरः सर्वराजमण्डलेनानुगम्यमान इत एवाभिवर्तते । इमे हि,

यज्ञेन भोजय महीं जय विक्रमेण
रोषं परित्यज, भव स्वजने दयावान् ।

द्वितीयः— सम्यक् भवान् आह ।

लतया सक्तया स्कन्धे शुष्कया वेष्टितस्तरुः ।
निविष्टो दुष्कुले साधुः स्त्रीदोषेणेव दह्यते ॥

प्रथमः— इदमपरं पश्येतां भवन्तौ । वनं सवृक्ष— इत्यादि ।

१. ०भवता ।

इत्येवमागतकथामधुरं श्रुवन्तः
कुर्वन्ति पाण्डवपरिग्रहलेव पौराः ॥ १८ ॥

तदागम्यताम् । वयमपि तावत् कुरुराजं सम्भावयामः ।

उभौ– वाढम् ।

सर्वे–जयतु भवान् जयतु । (निष्क्रान्ताः सर्वे ।)

विष्कम्भकः ।

(ततः प्रविशतो भीष्मद्रोणौ ।)

द्रोणः–धर्ममालम्बमानेन दुर्योधनेनाहमेवानुगृहीतो नाम ।

कुतः,

अतीत्य बन्धूनवलङ्घ्य मित्रा–
ण्याचार्यमागच्छति शिष्यदोषः ।
बालं ह्यपत्यं गुरवे प्रदातु–
नैवापराधोऽस्ति पितुर्न मातुः ॥ १९ ॥

भीष्मः–एष दुर्योधनः,

अवाप्य रूप्यग्रहणान् समुच्छ्रयं
रणप्रियत्वादयशो निपीतवान् ।
निषेव्य धर्मं सुकृतस्य भाजनं
स एव रूपेण चिरस्य शोभते ॥ २० ॥

(ततः प्रविशति दुर्योधनः कर्णः शकुनिश्च ।)

दुर्योधनः–

कृतश्रद्धो ह्यात्मा वहति परीतोषं गुरुजनो
जगद् विध्वस्तं मे निवसति गुणो नष्टमयशः ।
मृतैः प्राप्यः स्वर्गो यदिह[1] कथयत्येतदनृतं
परोक्षो न स्वर्गो बहुगुणमिहैवैष फलति ॥ २१ ॥

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१. यदिह कथयन्त्येतदनृतं

कर्णः—गान्धारीमातः ! न्यायेनागतमर्थमतिसृजता न्याय्यमेव भवता कृतम् । कुतः,

वाणाधीना क्षत्रियाणां समृद्धिः
पुत्रापेक्षी वञ्च्यते सन्निधाता ।
विप्रोत्सङ्गे वित्तमावर्ज्य सर्वं
राज्ञा देयं चापमात्रं सुतेभ्यः ॥ २२ ॥

शकुनिः—सम्यगाह गङ्गोदस्पर्शनाद् धौतकल्मषाङ्गोऽङ्गराजः ।

कर्णः—

इक्ष्वाकुशर्य्यातिययातिराम-
मान्धातृनाभागनृगाम्बरीषाः ।
एते सकोशाः पुरुषाः[1] सराष्ट्रा
नष्टाः शरीरैः क्रतुभिर्धरन्ते ॥ २३ ॥

सर्वे—गान्धारीमातः ! यज्ञसमाप्त्या दिष्ट्या भवान् वर्धते ।

दुर्योधनः—अनुगृहीतोऽस्मि । भो आचार्य । अभिवादये ।

३ द्रोणः—एह्येहि पुत्र ! अयमक्रमः ।

दुर्योधनः—अथ कः क्रमः ।

द्रोणः—किं न पश्यति भवान्,

दैवतं मानुषीभूतमेष तावन्नमस्यताम् ।
अन्यायाचरणं[2] मन्ये भीष्ममुत्क्रम्य वन्दितुम् ॥ २४ ॥

भीष्मः—मा मा भवानेवम् । बहुभिः कारणैरपकृष्टोऽहं भवतः । कुतः,

अहं हि मात्रा जनितो भवान् स्वयं
ममायुधं वृत्तिरपह्नवस्तव ।
द्विजो भवान् क्षत्रियवंशजा वयं
गुरुर्भवान् शिष्यमहत्तरा वयम् ॥ २५ ॥

१. सपुराः २ अहं नाचरणं मन्ये

द्रोणः—नोत्सहन्ते महात्मानो ह्यात्मानमपस्तोतुम् । एहि पुत्र ! अभिवादयस्व माम् ।

दुर्योधनः—आचार्य ! अभिवादये ।

द्रोणः—एह्येहि पुत्र ! एवमेवावभृथस्नानेषु खेदमवाप्नुहि ।

दुर्योधनः—अनुगृहीतोऽस्मि । पितामह ! अभिवादये ।

भीष्मः—एह्येहि पौत्र ! एवमेव ते बुद्धिप्रशमनं भवतु ।

दुर्योधनः—अनुगृहीतोऽस्मि । मातुल ! अभिवादये ।

शकुनिः—वत्स !

एवमेव क्रतून् सर्वान् समानीयाप्तदक्षिणान् ।
राजसूये नृपान् जित्वा जरासन्ध इवानय ॥ २६ ॥

द्रोणः—अहो ! आशीर्वचनेऽपि शकुनिरुद्योगं जनयति । अहो ! प्रियविरोधः खल्वयं क्षत्रियकुमारः ।

दुर्योधनः—वयस्य कर्ण ! गुरुजनप्रणामावसाने प्राप्तक्रमसुपभुज्यतां वयस्यविस्रम्भः ।

कर्णः—गान्धारीमातः !

ऋतुव्रतैस्ते तनु गात्रमेतत्
　सोढुं बलं शक्ष्यसि पीडयानि ।
अन्तं[1]स्त्वनामन्त्र्य न धर्षयामि
　राजर्षिधीराद् वचनाद् भयं मे ॥ २७ ॥

दुर्योधनः—एवमेव ते बुद्धिरस्तु ।

द्रोणः—पुत्र दुर्योधन ! एष महेन्द्रप्रियसखो भीष्मको नाम भवन्तं सभाजयति ।

दुर्योधनः—स्वागतमार्याय । अभिवादये ।

भीष्मः—पौत्र दुर्योधन ! एष दक्षिणापथपरिघभूतो भूरिश्रवा

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१ अतस्त्वनामन्त्र्य.

नाम भवन्तं स[1]भाजयिष्यति ।

दुर्योधनः—स्वागतमार्याय ।

द्रोणः—पुत्र दुर्योधन ! भवतो यज्ञं सभाजयता वासुभद्रेण प्रेपितोऽभिमन्युर्भवन्तं सभाजयति ।

शकुनिः—वत्स दुर्योधन ! एष जरासन्धपुत्रः सहदेवो भवन्तमभिवादयति ।

दुर्योधनः—एह्येहि वत्स ! पितृसदृशपराक्रमो भव ।

सर्वे—एतत् सर्वराजमण्डलं भवन्तं सभाजयति ।

दुर्योधनः—अनुगृहीतोऽस्मि । भोः ! किन्नु खलु समागते सर्वराजमण्डले विराटो नागच्छति ।

शकुनिः—प्रेषितोऽस्य मया दूतः, शङ्के पथि वर्तत इति ।

दुर्योधनः—भो आचार्य ! धर्मे धनुषि चाचार्य ! प्रतिगृह्यतां दक्षिणा ।

द्रोणः—दक्षिणेति । भवतु भवतु । व्यपश्रयिष्ये तावद् भवन्तम् ।

दुर्योधनः—कथमाचार्योऽपि व्यपश्रयिष्यते ।

भीष्मः—भोः ! किन्नु खलु प्रयोजनं, यदा—

पीतः सोमो बाल्यदत्तो नियोगा-
च्छत्रच्छाया सेव्यते ख्यातिरस्ति ।
किं तद् द्रव्यं किं फलं को विशेषः
क्षत्राचार्यो यत्र विप्रो दरिद्रः ॥ २८ ॥

दुर्योधनः—आज्ञापयतु भवान् किमिच्छति । किमनुतिष्ठामि ।

द्रोणः—पुत्र दुर्योधन ! कथयामि ।

दुर्योधनः—किमिदानीं भवता विचार्यते,

१ सभाजयति

प्राणाधिकोऽस्मि भवता च कृतोपदेशः
शूरेषु यामि गणनां कृतसाहसोऽस्मि।
स्वच्छन्दतो वद किमिच्छसि किं ददानि
हस्ते स्थिता मम गदा भवतश्च सर्वम्॥ २९॥

द्रोणः—पुत्र! ब्रवीमि खलु तावत्। बाष्पवेगस्तु मां बाधते।

सर्वे—कथमाचार्योऽपि बाष्पमुत्सृजति।

भीष्मः—पौत्र दुर्योधन! अफलस्ते परिश्रमः।

दुर्योधनः—कोऽत्र।

(प्रविश्य)

भटः—जयतु महाराजः।

दुर्योधनः—आपस्तावत्।

भटः—यदाज्ञापयति महाराजः। (निष्क्रम्य प्रविश्य) जयतु महाराजः। इमा आपः।

दुर्योधनः—आनय। (कलशं गृहीत्वा) भो आचार्य! अश्रुपातोच्छिष्टस्य मुखस्य क्रियतां शौचम्।

द्रोणः—भवतु भवतु। मम कार्यक्रियैव मुखोदकमस्तु।

दुर्योधनः—हा धिग्,

यदि विमृशसि पूर्वजिह्मतां मे
यदि च समर्थयसे न दास्यतीति।
शरशतकठिनं प्रयच्छ हस्तं
सलिलमिदं करणं प्रतिग्रहाणाम्॥ ३०॥

द्रोणः—हन्त लब्धो मे हृदयविश्वासः। पुत्र! श्रूयतां,

येषां गतिः क्वापि निराश्रयाणां
संवत्सरैर्द्वादशभिर्न दृष्टा।

त्वं पाण्डवानां कुरु संविभाग-
मेषा च भिक्षा मम दक्षिणा च ॥ ३१ ॥

शकुनिः—(सोद्वेगम्) मा तावद् भोः !

उपन्यस्तस्य शिष्यस्य विश्वस्तस्य च गौरवे ।
यदप्रस्तुतमुत्पाद्य युक्तेयं धर्मवञ्चना ॥ ३२ ॥

द्रोणः—कथं धर्मवञ्चनेति । मा तावद् भो गान्धारविषयविस्मित शकुने ! त्वदनार्यभावान् सर्वलोकमनार्यमिति मन्यसे । हन्त भोः !

भ्रातॄणां पैतृकं राज्यं दीयतामिति वञ्चना ।
किं[1]वरं[2] याचितैर्दत्तं बलात्कारेण तैर्हृतम् ॥ ३३ ॥

सर्वे—कथं बलात्कारेण नाम ।

भीष्मः—पौत्र दुर्योधन ! अवभृथस्नानमात्रमेव खलु तावत् । मित्रमुखस्य शत्रोः शकुनेर्वचनं न श्रोतव्यम् । पश्य पौत्र !

यत् पाण्डवा द्रुपदराजसुतासहायाः
कान्ताररेणुपरुषाः पृथिवीं भ्रमन्ति ।
यत् त्वं च तेषु विमुखस्त्वयि ते च वामा-
स्तत् सर्वमेव शकुनेः परुषावलेपः ॥ ३४ ॥

दुर्योधनः—भवतु, एवं तावदाचार्य ! पृच्छामि ।

द्रोणः—पुत्र ! कथय ।

दुर्योधनः—

यत् पुरा ते सभामध्ये राज्ये माने च धर्षिताः ।
बलात्कारसमर्थैस्तैः किं रोषो धारितस्तदा ॥ ३५ ॥

द्रोणः—अत्रेदानीं धर्मच्छलेन वञ्चितो द्यूताश्रयवृत्तिर्युधिष्ठिरः प्रष्टव्यः,

येन भीमः सभास्तम्भं तुलयन्नेव वारितः ।
यद्येकस्मिन् विमुक्तः स्यान्नास्माञ्छकुनिराक्षिपेत् ॥ ३६ ॥

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१. परम् ।

भीष्मः— अन्यत् प्रस्तुतमन्यदापतितम् । भो आचार्य ! कार्यमत्र गुरुतरं, न कलहः ।

३ द्रोणः—मात्र कदर्थनं कार्यं, कलह एव भवतु ।

भीष्मः—प्रसीदत्वाचार्यः । पश्य पौत्र !

ये दुर्बलाश्च कृपणाश्च निराश्रयाश्च
　त्वत्तश्च शर्म मृगयन्ति न गर्वयन्ति ।
ज्येष्ठो भवान् प्रणयिनस्त्वयि ते कुटुम्बे
　तान् धारयिष्यसि मृगैः सह वर्तयन्तु ॥ ३७ ॥

शकुनिः—वर्तयन्तु वर्तयन्तु ।

कर्णः—भो आचार्य ! अलममर्षेण । दुर्योधनो हि नाम,

हितमपि परुषार्थं रुष्यति श्राव्यमाणो
　वरपुरुषविशेषं नेच्छति स्तूयमानम् ।
गतमिदमवसानं रक्ष्यतां शिष्यकार्यं
　गज इव वहुदोषो मार्दवेनैव ग्राह्यः ॥ ३८ ॥

द्रोणः— वत्स कर्ण ! तेजस्वि ब्राह्मण्यम् । काले सम्बोधितोऽस्मि । एषोऽहं भवच्छन्दमनुवर्ते । पुत्र दुर्योधन ! अहं तव प्रभावी
३ ननु ।

भीष्मः—एष इदानीं मार्गेणारब्धः । सान्त्वं हि नाम दुर्विनीतानामौषधम् ।

६ दुर्योधनः—न ममैव, कुलस्यापि मे भवान् प्रभुः ।

द्रोणः—एतत् तवैव युक्तम् । तत् पुत्र !

त्वं वञ्च्यसे यदि मया न तवात्र दोष-
　स्त्वां पीडयामि यदि वास्तु तवैष लाभः ।
भेदाः परस्परगता हि महाकुलानां
　धर्माधिकारवचनेषु शमीभवन्ति ॥ ३९ ॥

दुर्योधनः—तेन हि समर्थयितुमिच्छामि ।

द्रोणः—पुत्र ! केन समर्थयितुमिच्छसि ।

भीष्मेण कर्णेन कृपेण केन किं सिन्धुराजेन जयद्रथेन ।
किं द्रौणिनाहो विदुरेण सार्धं पित्रा स्वमात्रा वद पुत्र ! केन ॥४०॥

दुर्योधनः—नहि नहि, मातुलेन ।

द्रोणः—शकुनिना । हन्त विपन्नं कार्यम् ।

३ दुर्योधनः—मातुल ! इतस्तावत् । वयस्य कर्ण ! इतस्तावत् ।

द्रोणः—भवतु, एवं तावत् करिष्ये । वत्स गान्धारराज ! इतस्तावत् ।

६ शकुनिः—अयमस्मि ।

द्रोणः—वत्स !

क्रोधप्रायं वयो जीर्णं क्षन्तव्यं वटुचापलम् ।
अस्य रूक्षस्य वचसः परिष्वङ्गः शमीक्रिया ॥ ४१ ॥

भीष्मः—(आत्मगतम्)

एष शिष्यस्य वात्सल्याच्छकुनिं याचते गुरुः ।
एवं सान्त्वीकृतो ह्येष नैव मुञ्चति जिह्मताम् ॥ ४२ ॥

शकुनिः—(आत्मगतम्) अहो शठः खल्वाचार्यः स्वकार्यलोभान्मां सान्त्वयति ।

३ (सर्वे परिक्रम्योपविशन्ति ।)

दुर्योधनः—मातुल ! पाण्डवानां राज्यार्धं प्रति को निश्चयः ।

शकुनिः— न दातव्यमिति मे निश्चयः ।

६ दुर्योधनः—दातव्यमिति वक्तुमर्हति मातुलः ।

१. नृपेण २. सान्त्वीकृतोऽप्येष

शकुनिः—यदि दातव्ये राज्ये किमस्माभिः सह मन्त्रयसे । ननु सर्वमेव प्रदीयताम् ।

दुर्योधनः—वयस्य अङ्गराज ! भवानिदानीं न किञ्चिदाह ।

कर्णः—इदानीं किमभिधास्यामि,

रामेण भुक्तां परिपालितां च
सुभ्रातृतां न प्रतिपेधयामि ।
क्षमाक्षमत्वे तु भवान् प्रमाणं
सङ्ग्रामकालेषु वयं सहायाः ॥ ४३ ॥

दुर्योधनः—मातुल ! बलवत्प्रत्यमित्रोऽनुपजीव्यश्च कश्चित् कुदेशश्चिन्त्यताम् । तत्र वसेयुः पाण्डवाः ।

शकुनिः—हन्त भोः !

शून्यमित्यभिधास्यामि कः पार्थाद् बलवत्तरः ।
ऊषरेष्वपि सस्यं स्याद् यत्र राजा युधिष्ठिरः ॥ ४४ ॥

दुर्योधनः—अथेदानीं,

गुरुकरतलमध्ये तोयमावर्जितं मे
श्रुतमिह कुलवृद्धैर्यत् प्रमाणं पृथिव्याम् ।
तदिदमपनयो वा वञ्चना वा यथा वा
भवतु नृप ! जलं तत् सत्यमिच्छामि कर्तुम् ॥ ४५ ॥

शकुनिः—अनृतवचनान्मोचयितव्यो भवान् ननु ।

दुर्योधनः—अथ किम् ।

शकुनिः—तेन हि इतस्तावत् । (उपसृत्य) भो आचार्य ! इहात्रभवान् कुरुराजो भवन्तं विज्ञापयति ।

द्रोणः—वत्स गान्धारराज ! अभिधीयताम् ।

६ शकुनिः—यदि पञ्चरात्रेण पाण्डवानां प्रवृत्तिरुपनेतव्या, राज्यस्यार्धं प्रदास्यति किल । समानयतु भवानिदानीम् ।

द्रोणः—मा तावद् भोः !

ये[1] कर्तुकामैश्छलनं भवद्भिः
संवत्सरैर्द्वादशभिर्न दृष्टाः ।
ते पञ्चरात्रेण मयोपनेया
वरं ह्यदत्तं विशदाक्षरेण ॥ ४६ ॥

भीष्मः—पौत्र दुर्योधन ! अच्छलो धर्मः । वयमपि तावदस्मिन्नर्थे प्रीताः स्मः । पश्य पौत्र !

वर्षेण वा वर्षशतेन तेषां
त्वं पाण्डवानां कुरु संविभागम् ।
तस्मात् प्रतिज्ञां कुरु वीर ! सत्यां
सत्या प्रतिज्ञा हि सदा कुरूणाम् ॥ ४७ ॥

दुर्योधनः—एष एव मे निश्चयः ।

द्रोणः— (आत्मगतम्)

अद्य मे कार्यलोभेन हनूमत्त्वं गता स्पृहा ।
लङ्घयित्वार्णवं येन नष्टा सीता निवेदिता ॥ ४८ ॥

तत् कुतो नु खलु पाण्डवानां प्रवृत्तिरुपनेतव्या ।

(प्रविश्य)

३ भटः—जयतु महाराजः । विराटनगराद् दूतः प्राप्तः ।

सर्वे—शीघ्रं प्रवेश्यताम् ।

भटः—यदाज्ञापयथ । (निष्क्रान्तः ।)

६ (प्रविश्य)

दूतः— जयतु महाराजः ।

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१ यैः

सर्वे—किमागतो विराटेश्वरः ।

दूतः—विषादेनावृतो नोपगच्छति ।

सर्वे—कस्तस्य विषादः ।

दूतः—श्रोतुमर्हति महाराजः । यत्तत्सम्बन्धि सन्निकृष्टं कीचकानां भ्रातृशतं,

रात्रौ छन्नेन केनापि बाहुभ्यामेव हिंसितम् ।
दृश्यते हि शरीराणामशस्त्रजनितो वधः ॥ ४९ ॥ इति ।

भीष्मः—कथमशस्त्रेणेति । भो आचार्य ! अभ्युपगम्यतां पञ्चरात्रम् ।

द्रोणः—किमर्थम् ।

भीष्मः—भीमसेनस्य लीलैषा सुव्यक्तं बाहुशालिनः ।
योऽस्मिन् भ्रातृशते रोषः स तस्मिन् फलितः शते ॥ ५० ॥

द्रोणः—कथं भवान् जानाति ।

भीष्मः—कथं पण्डित ! कूलेषु भ्रान्तानां बालचापलम् ।
नाभिजानन्ति वत्सानां शृङ्गस्थानानि गोवृषाः ॥ ५१ ॥

द्रोणः—गोवृषा इति । हन्त सिद्धं कार्यम् । पुत्र दुर्योधन ! अस्तु पञ्चरात्रम् ।

दुर्योधनः—अथ किम् ।

द्रोणः—भो भो यज्ञमनुभवितुमागता राजानः ! शृण्वन्तु शृण्वन्तु भवन्तः । इहात्रभवान् कुरुराजो दुर्योधनः, न, न, मातुलसहितः यदि पाण्डवानां प्रवृत्तिरुपनेतव्या, राज्यस्यार्धं प्रदास्यति किल । ननु पुत्र !

दुर्योधनः—अथ किम् ।

द्रोणः—एतद् द्विस्त्रिः सम्प्रधार्यताम् ।

शकुनिः—काले ज्ञास्यामि ।

द्रोणः—ननु गाङ्गेय !

१२ भीष्मः—(आत्मगतम्)

आचार्यस्य यदा हर्षो धैर्यमुत्क्रम्य सूचितः ।
शङ्के दुर्योधनेनैष वञ्च्यमानेन वञ्चितः ॥ ५२ ॥

(प्रकाशम्) पौत्र दुर्योधन ! अस्ति मम विराटेनाप्रकाशं वैरम्, अथ भवतो यज्ञमनुभवितुमनागत इति । तस्मात् क्रियतां तस्य
३ गोग्रहणम् । [1]ब्राह्मणार्जवबुद्धे !

धर्षिता रथशब्देन रोषमेष्यन्ति पाण्डवाः ।
अस्ति तेषां कृतज्ञत्वमिष्टं गोग्रहणे स्थितम् ॥ ५३ ॥

(प्रविश्य)

भटः—[2]सज्जाः खलु रथा वाहाः प्रवेशाभिमुखाश्च ते ।

दुर्योधनः—

एभिरेव रथैः शीघ्रं क्रियतां तस्य गोग्रहः ।
गदा यज्ञप्रशान्ता च पुनर्मे करमेष्यति ॥ ५४ ॥

द्रोणः—

तस्मान्मे रथमानयन्तु पुरुषाः,

शकुनिः—हस्ती ममानीयतां,

कर्णः—

भारार्थं भृशमुद्यतैरिह हयैर्युक्तो रथः स्थाप्यताम् ।

भीष्मः—

बुद्धिर्मे त्वरते विराटनगरं गन्तुं धनुस्त्वर्यतां

सर्वे—

मुक्त्वा चापमिहैव तिष्ठतु भवानाज्ञाविधेया वयम् ॥५५॥

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१. अतः पूर्वं इदमधिकं पठ्यते—
द्रोणः— (अपवार्य) भो गाङ्गेय, प्रियशिष्यः खलु मे तत्रभवान् विराटेश्वरः । किमर्थं तस्य गोग्रहणम् । भीष्मः— (अपवार्य) ब्राह्मणार्जवबुद्धे ! इत्यादि.

२. जयतु महाराजः । सज्जाः खलु रथा नगरप्रवेशाभिमुखाय ।.

द्रोणः—पुत्र दुर्योधन ! आवां तव युद्धे पराक्रमं द्रष्टुमिच्छावः ।

दुर्योधनः—यदभिरुचितं भवते ।

द्रोणः—वत्स गान्धारराज ! अस्मिन् गोग्रहणे तव खलु प्रथमरथः ।

शकुनिः—बाढम् । प्रथमः कल्पः ।

(निष्क्रान्ताः सर्वे ।)

प्रथमोऽङ्कः ।

अथ द्वितीयोऽङ्कः ।

(ततः प्रविशति वृद्धगोपालकः ।)

वृद्धगोपालकः—गावो मे अहीणवच्छा होन्तु । अविहवा अ गोवजुवदीओ होन्तु । णो ळाआ विळाडो एक्कच्छत्तप्पुहुवीपदी होदु । महाळाअष्ष विळाडश्श वष्षवड्ढणगोप्पदाणनिमित्तं इमषिं णअळोववणवीहीए आअन्तु गोधणं पव्वें च किदमङ्गळमोदआ[1] गोवदाळआ दाळिआ अ दाव । एषु ज्जेष्ठं गच्छिअ अणुभविष्षम् । (विलोक्य) किण्णु हु एषो वाअषो षुक्खलुक्खं आळुहिअ षुक्खषाखाणिघट्टिअतुण्डं आदिच्चाहिमुहं विष्षळं विळवदि । षन्ती होदु षन्ती होदु अम्हाणं गोधणष्ष अ । जाव एषु ज्जेष्ठं गच्छिअ गोवदाळआणं दाळिआणं वाहळामि । गोमित्तअ ! गोमित्तअ ! । [गावो मेऽहीनवत्सा भवन्तु । अविधवाश्च गोपयुवतयो भवन्तु । अस्माकं राजा विराट एकच्छत्रपृथिवीपतिर्भवतु । महाराजस्य विराटस्य वर्षवर्धनगोप्रदाननिमित्तमस्यां नगरोपवनवीथ्यामायान्तु गोधनं सर्वे च कृतमङ्गलमोदका गोपदारका दारिकाश्च तावत् । एषु ज्यैष्ठ्यं गत्वानुभविष्यामि । किंनु खल्वेष वायसः शुष्कवृक्षमारुह्य शुष्कशाखानिघट्टिततुण्डमादित्याभिमुखं विस्वरं विलपति । शान्तिर्भवतु शान्तिर्भवतु अस्माकं गोधनस्य च ।

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१ किदमङ्गळामोदा

यावदेषु ज्यैष्ठ्यं गत्वा गोपदारकाणां दारिकाणां व्याहरामि । गोमित्रक ! गोमित्रक !]

(प्रविश्य)

गोमित्रकः—**मातुळ ! वन्दामि ।** [मातुल ! वन्दे ।]

वृद्धगोपालकः—**षन्ती होदु षन्ती होदु अम्हाअं गोधणष्ष अ । अळे गोमित्तअ ! महाळाजष्ष विळाडश्श वष्षवड्ढणगोप्पदाणणिमित्तं इमषिंष णअळोवव्वणवीहीए आअन्तु गोधणं षव्वे च किदमङ्गळमोदआ गोवदाळिआ अ । अळे गोमित्तअ ! गोवदाळआणं दाळिआणं वाहळ ।** [शान्तिर्भवतु शान्तिर्भवतु अस्माकं गोधनस्य च । अरे गोमित्रक ! महाराजस्य विराटस्य वर्षवर्धनगोप्रदाननिमित्तमस्यां नगरोपवनवीथ्यामायान्तु गोधनं सर्वे च कृतमङ्गलमोदका गोपदारका दारिकाश्च । अरे गोमित्रक ! गोपदारकाणां दारिकाणां व्याहर ।]

गोमित्रकः—**जं मादुळो आणवेदि । गोळक्खिणिए ! घिदपिण्ड ! षामिणि ! वषभदत्त ! कुम्भदत्त ! महिषदत्त ! आअच्छह आअच्छह शिग्घं ।** [यन्मातुल आज्ञापयति । गोरक्षिणिके ! घृतपिण्ड ! स्वामिनि ! वृषभदत्त ! कुम्भदत्त ! महिषदत्त ! आगच्छतागच्छत शीघ्रम् ।]

(ततः प्रविशन्ति सर्वे ।)

सर्वे—**मादुळ ! वन्दामो ।** [मातुल ! वन्दामहे ।]

वृद्धगोपालकः—**षन्ती होदु षन्ती होदु अम्हाणं गोवदाळआणं । महाळाअष्ष विळाडष्ष वष्षवड्ढणगोप्पदाणणिमित्तं इमषिंष णअळोववणवीहीए आअन्तु गोधणं । तत्तअं वेळं गाअन्तो णच्चन्तो होम ।** [शान्तिर्भवतु शान्तिर्भवतु अस्माकं गोपदारकाणां दारिकाणां

च । महाराजस्य विराटस्य वर्षवर्धनगोप्रदाननिमित्तमस्यां नगरोपवनवीथ्यामायातु गोधनम् । तावतीं वेलां गायन्तो नृत्यन्तो भवामः ।]

सर्वे–जं मादुळ्ो आणवेदि । (सर्वे नृत्यन्ति ।) [यन्मातुल आज्ञापयति ।]

वृद्धगोपालकः–हीही पुठ्ठु णच्चिदम् , पुठ्ठु गाइदं । जाव अहं पि णच्चेमि । [हीही सुष्ठु नर्तितं, सुष्ठु गीतं, यावदहमपि नृत्यामि ।]

सर्वे–हाहा मादुळ ! अदिमहन्तं ळेणुं उप्पदिदो । [हाहा मातुल ! अतिमहान् रेणुरुत्पतितः ।]

वृद्धगोपालकः–ण हु ळेणुं एव्व, षंक्खुदुन्दुभिघोषं उप्पदिदो । [न खलु रेणुरेव, शङ्खदुन्दुभिघोषः उत्पतितः ।]

सर्वे–दिवाचन्दप्पभापण्डुळजोह्लावगुण्ठिदो[1] षदमण्डळु षुय्यो अत्थि अ णत्थि अ । [दिवाचन्द्रप्रभापाण्डुरज्योत्स्नावगुण्ठितः शतमण्डलः सूर्योऽस्ति च नास्ति च ।]

गोमित्रकः–हाहा मादुळ ! एदे के वि मणुष्षा दहिपिण्डपण्डरेहि छत्तेहि घोडअषअडिअं आळुहिअ षव्वं घोषुं विद्दवन्ति चोळा । [हाहा मातुल ! एते केऽपि मनुष्या दधिपिण्डपाण्डरैश्छत्रैर्घोटकशकटिकामारुह्य सर्वं घोषं विद्रवन्ति चोराः ।]

वृद्धगोपालकः–हीही षरषंपादा उट्ठिदा । दारआ ! दाळिआ ! षिग्घं पक्कणं पविषह । [हीही शरसंपाता उत्थिताः । दारकाः ! दारिकाः ! शीघ्रं पक्कणं प्रविशत ।]

सर्वे–जं मादुळ्ो आणवेदि । (निष्क्रान्ताः ।) [यन्मातुल आज्ञापयति ।]

वृद्धगोपालकः–हाहा चिट्ठह चिट्ठह । पहरह पहरह । गह्णह गह्णह । इमं वुत्तन्तं महाळाअविळाडश्श णिवेदइष्षामो । [हाहा तिष्ठत तिष्ठत ।

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१ ० पण्डुळजोवगुण्ठिदमण्डळुं

६६ प्रहरत प्रहरत । गृह्णीत गृह्णीत । इमं वृत्तान्तं महाराजविराटाय निवेद-
यिष्यामः ।]

(निष्क्रान्तः ।)

६९ प्रवेशकः ।

(ततः प्रविशति भटः)

भटः—भोभो निवेद्यतां निवेद्यतां महाराजाय विराटेश्वराय—एता
३ हि दस्युकर्मप्रच्छन्नविक्रमैर्धार्तराष्ट्रैर्ह्रियन्ते गाव इति । तत्र हि,

द्रुतैश्च वत्सैर्व्यथितैश्च गोगणै-
निरीक्षणत्रस्तमुखैश्च गोवृषैः ।
कृतार्तनादाकुलितं समन्ततो
गवां कुलं शोच्यमिहाकुलाकुलम् ॥ १ ॥

इति ।

(नेपथ्ये)

३ किं धार्तराष्ट्रैरिति ।

भटः—आर्य ! अथ किम् ।

(प्रविश्य)

६ काञ्चुकीयः—सदृशमेतद् भ्रातृजनेष्वपि द्रोहिणाम् ।

सज्जैश्चापैर्बद्धगोधाङ्गुलित्रा
वर्मच्छन्नाः कल्पितस्यन्दनस्थाः ।
वीर्योत्सिक्ता युद्धसज्जाः कृतास्त्रा
राज्ञो वैरं गोषु निर्यातयन्ति ॥ २ ॥

जयसेन ! जन्मनक्षत्रक्रियाव्यापृतस्य महाराजस्य तावदकाल-
निवेदनं मन्युमुत्पादयति । तस्मात् पुण्याहावसाने निवेदयिष्ये ।

भटः—आर्य ! अतिपाति कार्यमिदं, शीघ्रं निवेद्यताम्।

काञ्चुकीयः—इदं निवेद्यते।

(ततः प्रविशति राजा।)

राजा—

मा तावद् व्यथितविकीर्णबालवत्सा
　गावो मे रथरवशङ्कया ह्रियन्ते।
पीनांसश्चलवलयः सचन्दनार्द्रो
　निर्लज्जो मम च करः कराणि भुङ्क्ते ॥ ३ ॥

जयसेन ! जयसेन !

(प्रविश्य)

भटः—जयतु जयतु महाराजः।

राजा—अलं महाराजशब्देन। अवधूतं मे क्षत्रियत्वम्। उच्यतां रणविस्तरः।

भटः—न विस्तरार्हाणि विप्रियाणि। एष समासः,

एकवर्णेषु गात्रेषु गवां स्यन्दनरेणुना।
कशापातेषु दृश्यन्ते नानावर्णविभक्तयः ॥ ४ ॥

राजा—तेन हि,

धनुरुपनय शीघ्रं कल्प्यतां स्यन्दनो मे
　मम गतिमनुयातु च्छन्दतो यस्य भक्तिः।
रणशिरसि गवार्थे नास्ति मोघः प्रयत्नो
　निधनमपि यशः स्यान्मोक्षयित्वा तु धर्मः ॥ ५ ॥

भटः—यदाज्ञापयति महाराजः। (निष्क्रान्तः।)

राजा—भोः। किन्नु खलु दुर्योधनस्य मामन्तरेण वैरम्। आ यज्ञमनुभवितुमनागत इति। कथमनुभवामि। कीचकानां विना-

शेन वयमुन्नीतसन्तापाः संवृत्ताः । अथवा परोक्षमपि पाण्डवानां स्निग्ध इति । सर्वथा योद्धव्यम् । हस्तिनपुरनिवासाच्छीलज्ञो
६ भगवान् दुर्योधनस्य । अथवा,

कामं दुर्योधनस्यैष न दोषमभिधास्यति ।
अर्थित्वादपरिश्रान्तः पृच्छत्येव हि कार्यवान् ॥ ६ ॥

कोऽत्र ।

(प्रविश्य)

भटः— जयतु महाराजः ।

३ राजा—भगवांस्तावदाहूयताम् । (निष्क्रान्तः ।)

(ततः प्रविशति भगवान् ।)

भगवान्—(सर्वतो विलोक्य) भोः ! किन्नु खल्विदम् ।

गजेन्द्राः कल्प्यन्ते तुरगपतयो वर्मरचिताः
रथाः सानूकर्षाः कृतपरिकरा योधपुरुषाः ।
समुद्योगं दृष्ट्वा भयमननुभूतं स्पृशति मां
न खल्वात्मन्यस्तं कृतमतिरहं ते तु चपलाः ॥ ७ ॥

राजा—जयतु भगवान् जयतु । भगवन् ! अभिवादये ।

भगवान्—स्वस्ति ।

३ राजा—भगवन् ! एतदासनमास्यताम् ।

भगवान्—(उपविश्य) भो राजन् !

उद्योगः प्रस्तुतः कस्माच्छ्रीर्न सन्तोषमिच्छति ।
पीडयिष्यति सोत्सेकान् पीडितान् मोक्षयिष्यति ॥

राजा—भगवन् ! गोग्रहणादवमानितोऽस्मि ।

भगवान्—केन[1] ।

३ राजा—धार्तराष्ट्रैः ।

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१. केन कारणेन ।

भगवान्—(आत्मगतम्) भोः कष्टम्,

एकोदकत्वं खलु नाम लोके मनस्विनां कम्पयते मनांसि ।
वैरप्रियैस्तैर्हि कृतेऽपराधे यत्सत्यमस्माभिरिवापराद्धम् ।। ९ ।।

राजा—भगवन् ! किमिदानीं विचार्यते ।

भगवान्—न खलु किञ्चित् । तेषामुत्सुकः ।

३ राजा—अद्यप्रभृति निभृता भविष्यन्ति । यदि शक्तोऽपि युधिष्ठिरो मर्षयति, अहं न मर्षयामि ।

भगवान्—(आत्मगतम्)

अद्येदानीं पर्णशय्या च भूमौ राज्यभ्रंशो द्रौपदीधर्षणं वा ।
वेषान्यत्वं संश्रितानां निवासः सर्वं श्लाघ्यं यत्क्षमा ज्ञायते मे ।।१०।।

(प्रविश्य)

भटः—जयतु महाराजः ।

३ राजा—अथ किं चेष्टते दुर्योधनः ।

भटः—न खलु दुर्योधन एव, पृथिव्यां राजानः सर्वे प्राप्ताः ।

द्रोणश्च भीष्मश्च जयद्रथश्च शल्योऽङ्गराजः शकुनिः कृपश्च ।
तेषां रथोत्कम्पचलत्पताकैर्भग्ना ध्वजैरेव वयं न बाणैः ।। ११ ।।

राजा—(उत्थाय कृताञ्जलिः) कथं तत्रभवान् गाङ्गेयोऽपि प्राप्तः ।

भगवान्—साधु धर्षितेनापि नातिक्रान्तः समुदाचारः । (आत्म-
३ गतम्) भोः,

किमर्थं खलु सम्प्राप्तः कुरूणां गुरुरुत्तमः ।
शङ्के तीर्णा प्रतिज्ञेति स्मारणं क्रियते मम ।। १२ ।।

(प्रकाशम्[1])

राजा—कोऽत्र ।

३ (प्रविश्य)

भटः—जयतु महाराजः ।

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१. अत्र द्वित्राणि वाक्यानि त्रुटितानि ।

राजा—सूतस्तावदाहूयताम् ।

६ भटः—यदाज्ञापयति महाराजः । (निष्क्रान्तः ।)

(प्रविश्य)

सूतः—जयत्वायुष्मान् ।

३ राजा—

रथमानय शीघ्रं मे श्लाघ्यः प्राप्तो रणातिथिः ।
तोषयिष्ये शरैर्भीष्मं जेष्यामीत्यमनोरथः ॥ १३ ॥

सूतः— यदाज्ञापयत्यायुष्मान् । आयुष्मन् !

रिपूणां सैन्यभेदेषु यस्ते परिचितो रथः ।
रथचर्यां वहिष्कर्तुं तमास्थायोत्तरो गतः ॥ १४ ॥

राजा—कथं निर्यातः कुमारः ।

भगवान्—भो राजन् ! संवार्यतां संवार्यतां कुमारः ।

अगणितगुणदोषो युद्धतीक्ष्णश्च बाल्या-
न्न च दहति न कश्चित् सन्निकृष्टो रणाग्निः ।
अथ च परिहरन्ते धार्तराष्ट्रा न किञ्चि-
न्न खलु परिभवात् ते युद्धदोषान् ब्रवीमि ॥ १५ ॥

राजा—तेन हि शीघ्रमन्यो रथः कल्प्यताम् ।

सूतः—यदाज्ञापयत्यायुष्मान् ।

६ राजा—अथवा एहि तावत् ।

सूतः—आयुष्मन् ! अयमस्मि ।

राजा—

त्वमिदानीं कुमारस्य किं न वाहितवान् रथम् ।
अनुज्ञातोऽसि किं तेन न राज्ञां सारथिर्भवान् ॥ १६ ॥

सूतः—प्रसीदत्वायुष्मान् । रथं कल्पयित्वा तु सूतसमुदाचारेणो-

पस्थितः खल्वहम् । कुमारेण,

किन्नु तत्परिहासार्थं किन्नु तत्रास्ति कौशलम् ।
मामतिक्रम्य सारथ्ये विनियुक्ता बृहन्नला ॥ १७ ॥[1]

भगवान्– राजन् ! अलमलं सम्भ्रमेण ।

यदि स्वचक्रोद्धतरेणुदुर्दिनं
रथं समास्थाय गता बृहन्नला ।
परान् क्षणैर्नेमिरवैर्निवारयन्
विनापि बाणान् रथ एव जेष्यति ॥ १८ ॥

राजा–तेन हि शीघ्रमन्यो रथः कल्प्यताम् ।

सूतः–यदाज्ञापयत्यायुष्मान् । (निष्क्रान्तः ।)

(प्रविश्य)

भटः–भग्नः खलु कुमारस्य रथः ।

राजा–कथं भग्नो नाम ।

भटः–श्रोतुमर्हति महाराजः ।

बहुभिः समराभिज्ञैराच्छिन्नोऽश्वपथः परैः ।
भग्नो गर्हन[2]लोभेन श्मशानाभिमुखो रथः ॥ १९ ॥

भगवान्– (आत्मगतम्) आः अत्र खलु गाण्डीवम् । (प्रकाशम्) भो राजन् !

निमित्तं किञ्चिदुत्पन्नं श्मशानाभिमुखे रथे ।
धार्तराष्ट्राः स्थिता यत्र श्मशानं तद् भविष्यति ॥ २० ॥

राजा–भगवन् ! अकाले स्वस्थवाक्यं मन्युमुत्पादयति ।

भगवान्–अलं मन्युना । कदाचिदनृतं नोक्तपूर्वम् ।

राजा–आ अस्त्येतत् । गच्छ भूयो ज्ञायतां वृत्तान्तः ।

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१. अतःपरं ' राजा–कथं बृहन्नलेति ! ' इति अधिकं पठ्यते ।

२. वाहनलोभेन ।

भटः-यदाज्ञापयति महाराजः। (निष्क्रान्तः ।)

राजा-

को नु खल्वेष सहसा कम्पयन्निव मेदिनीम्।
नदीस्रोत इवाविद्धः क्षणात् संवर्तते ध्वनिः ॥ २१ ॥

ज्ञायतां शब्दः।

(प्रविश्य)

३ भटः- जयतु महाराजः। श्मशानान्मुहूर्तविश्रान्ततुरगेण कुमारेण तु-

भगवान्-एष मामनृतवादिनं न कुर्यात्।

भटः-

कृता नीला नागाः शरशतनिपातेन कपिला
हयो वा योधो वा न वहति न कश्चिच्छरशतम्।
शरैः स्तम्भीभूताः शरपरिकराः स्यन्दनवराः
शरैश्छन्ना मार्गाः स्रवति धनुरुग्रां शरनदीम् ॥ २२ ॥

भगवान्- (आत्मगतम्)

एतदक्षयतूणीत्वं येन शक्रस्य खाण्डवे।
यावत्यः पतिता धारास्तावन्तः प्रेषिताः शराः ॥ २३ ॥

राजा-अथ परेष्विदानीं को वृत्तान्तः।

भटः-अप्रत्यक्षं हि तत्र मे। प्रवृत्तिपुरुषाः कथयन्ति—

धनुर्घोषं द्रोणस्तदिदमिति बुद्ध्वा प्रतिगतः
ध्वजे[1] बाणं दृष्ट्वा कृतमिति न भीष्मः प्रहरति।
शरैर्भग्नः कर्णः किमिदमिति चान्ये नृपतयो
भयेऽप्येको बाल्यान्न भयमभिमन्युर्गणयति ॥ २४ ॥

भगवान्-कथमभिमन्युः प्राप्तः। भो राजन्!

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१. स्रजे।

युद्ध्यते यदि सौभद्रस्तेजोग्निर्वंशयोर्द्वयोः ।
सारथिः प्रेष्यतामन्यो विक्लवात्र बृहन्नला ॥ २५ ॥

राजा–मा मा भवानेवम् ।

भीष्मं रामशरैरभिन्नकवचं द्रोणं च मन्त्रायुधं
कृत्वा कर्णजयद्रथौ च विमुखौ शेषांश्च तांस्तान् नृपान् ।
सौभद्रं स्वशरैर्न धर्षयति किं भीतः पितुः प्रत्ययात्
संसृष्टोऽपि वयस्यभावसदृशं तुल्यं वयो रक्षति ॥ २६ ॥

भटः–एष खलु कुमारस्य रथः,

आलम्बितो भ्रमति धावति तेन मुक्तो
न प्राप्य धर्षयति नेच्छति विप्रकर्तुम् ।
आसन्नभूमिचपलः परिवर्तमानो
योग्योपदेशमिव तस्य रथः करोति ॥ २७ ॥

राजा–गच्छ । भूयो ज्ञायतां वृत्तान्तः ।

भटः–यदाज्ञापयति महाराजः । (निष्क्रम्य प्रविश्य) जयतु महाराजः । जयतु विराटेश्वरः । प्रियं निवेदये महाराजाय । अवजितं गोग्रहणम् । अपयाता धार्तराष्ट्राः ।

भगवान्–दिष्ट्या भवान् वर्धते ।

राजा–न न । भगवतो वृद्धिरेषा । अथ कुमार इदानीं क ।

भटः–दृष्टपरिस्पन्दानां योधपुरुषाणां कर्माणि पुस्तकमारोपयति कुमारः ।

राजाः–अहो श्लाघनीयव्यापारः खल्वयं कुमारः ।

ताडितस्य हि योधस्य श्लाघनीयेन कर्मणा ।
अकालान्तरिता पूजा नाशयत्येव वेदनाम् ॥ २८ ॥

अथ बृहन्नलेदानीं क ।

भटः–प्रियनिवेदनार्थमभ्यन्तरं प्रविष्टा।

राजा–बृहन्नला तावदाहूयताम्।

भटः–यदाज्ञापयति महाराजः।

(ततः प्रविशति बृहन्नला।)

बृहन्नला– (निरूप्य सविमर्शम्)

गाण्डीवेन मुहूर्तमाततगुणेनासीत् प्रतिस्पर्धितं
बाणानां परिवर्तनेष्वविशदा मुष्टिर्न मे संहता।
गोधास्थानगता न चास्ति पटुता स्थाने हृतं सौष्ठवं
स्त्रीभावाच्छिथिलीकृतः परिचयादात्मा तु पश्चात् स्मृतः ॥२९॥

मया हि,

अनेन वेषेण नरेन्द्रमध्ये लज्जायमानेन धनुर्विकृष्टम्।
यात्रा तु तावच्छरदुर्दिनेषु शीघ्रं निमग्नः कलुषश्च रेणुः ॥३०॥

भो!

जित्वापि गां विजयमप्युपलभ्य राज्ञो
नैवास्ति मे जयगतो मनसि प्रहर्षः।
दुःशासनं समरमूर्धनि सन्निगृह्य
बद्ध्वा यदद्य न विराटपुरं प्रविष्टः ॥ ३१ ॥

उत्तराप्रीतिदत्तालङ्कारेणालङ्कृतो व्रीडित इवास्मि राजानं द्रष्टुम्। तस्माद् विराटेश्वरं पश्यामि। अये! अयमार्यो युधिष्ठिरः,

सयौवनः श्रेष्ठतपोवने रतो
नरेश्वरो ब्राह्मणवृत्तमाश्रितः।
विमुक्तराज्योऽप्यभिवर्धितः श्रिया
त्रिदण्डधारी न च दण्डधारकः ॥ ३२ ॥

(उपगम्य) भगवन्! अभिवादये।

भगवान्—स्वस्ति ।

३ बृहन्नला—जेदु भट्टा । [जयतु भर्ता ।]

राजा—

अकारणं रूपमकारणं कुलं
　महत्सु नीचेषु च कर्म शोभते ।
इदं हि रूपं परिभूतपूर्वकं
　तदेव भूयो बहुमानमागतम् ॥ ३३ ॥

बृहन्नले ! परिश्रान्तामपि भवतीं भूयः परिश्रमयिष्ये । उच्यतां रणविस्तरः ।

३ बृहन्नला—सुणादु भट्टा । [शृणोतु भर्ता ।]

राजा—ऊर्जितं कर्म । संस्कृतमभिधीयताम् ।

बृहन्नला—श्रोतुमर्हति महाराजः ।

६ (प्रविश्य)

भटः—जयतु महाराजः ।

राजा—

अपूर्व इव ते हर्षो ब्रूहि केनासि विस्मितः ।

भटः—

अश्रद्धेयं प्रियं प्राप्तं सौभद्रो ग्रहणं गतः ॥ ३४ ॥

बृहन्नला—कथं गृहीतः । (आत्मगतम् ।)

तुलितबलमिदं मयाद्य सैन्यं
　परिगणितं च रणेऽद्य मे स दृष्टः ।
सदृश इह तु तेन नास्ति कश्चित्
　क इह भवेन्निहतेषु कीचकेषु ॥ ३५ ॥

भगवान्—बृहन्नले ! किमेतत् ।

बृहन्नला—भगवन् !

न जाने तस्य जेतारं बलवाञ्छिक्षितस्तु सः ।
पितॄणां भाग्यदोषेण प्राप्नुयादपि धर्षणम् ॥ ३६ ॥

राजा—कथमिदानीं गृहीतः ।

भटः—

रथमासाद्य निःशङ्कं वाहुभ्यामवतारितः ।

राजा—केन ।

भटः—

यः किलैष नरेन्द्रेण विनियुक्तो महानसे ॥ ३७ ॥

बृहन्नला— (अपवार्य) एवमार्यभीमेन परिष्वक्तः, न गृहीतः ।

दूरस्था दर्शनादेव वयं सन्तोषमागताः ।
पुत्रस्नेहस्तु निर्विष्टो येन[1] सुव्यक्तकारिणा ॥ ३८ ॥

राजा—तेन सत्कृत्य प्रवेश्यतामभिमन्युः ।

भगवान्—भो राजन् ! वृष्णिपाण्डवनाथस्याभिमन्योः पूजां भया-
३ दिति लोको ज्ञास्यति । तदवधीरणमस्य न्याय्यम् ।

राजा—नावधीरणमर्हति यादवीपुत्रः । कुतः,

पुत्रो ह्येष युधिष्ठिरस्य तु वयस्तुल्यं हि नः सूनुना
सम्वन्धो द्रुपदेन नः कुलगतो नप्ता हि तस्माद् भवेत् ।
जामातृत्वमदूरतोऽपि च भवेत् कन्यापितृत्वं हि नः
पूजार्होऽप्यतिथिर्भवेत् स्वविभवैरिष्टा हि नः पाण्डवाः॥३९

भगवान्—एवमेतत् । वक्तव्यं परिहर्तव्यं च ।

राजा—अथ केनायं प्रवेशयितव्यः ।

३ भगवान्—बृहन्नलया प्रवेशयितव्यः ।

राजा—बृहन्नले ! प्रवेश्यतामभिमन्युः ।

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१. तेन

बृहन्नला—यदाज्ञापयति महाराजः । (आत्मगतम्) चिरस्य ख-
६ ल्वाकाङ्क्षितोऽयं नियोगो लब्धः ।

भगवान्—(आत्मगतम्)

अद्येदानीं यातु सन्दर्शनं वा शून्ये दृष्ट्वा गाढमालिङ्गनं वा ।
स्वैरं तावद् यातुमुद्वाष्पतां वा मत्प्रत्यक्षं लज्जते ह्येष पुत्रम् ॥४०॥

राजा—पश्यतु भवान् कुमारस्य कर्म ।

नृपा भीष्मदयो भग्नाः सौभद्रो ग्रहणं गतः ।
उत्तरेणाद्य संक्षेपादर्थतः पृथिवी जिता ॥ ४१ ॥

(ततः प्रविशति भीमसेनः ।)

भीमसेनः—

आदीपिते जतुगृहे स्वभुजावसक्ता
मद्भ्रातरश्च जननी च मयोपनीताः ।
सौभद्रमेकमवतार्य रथात्तु बालं
तं च श्रमं प्रथममद्य समं हि मन्ये ॥ ४२ ॥

इत इतः कुमारः ।

(ततः प्रविशत्यभिमन्युः ।)

अभिमन्युः—भोः ! को नु खल्वेषः,

विशालवक्षास्तनिमार्जितोदरः
स्थिरोन्नतांसोरुमहान् कटीकृशः ।
इहाहृतो येन भुजैकयन्त्रितो
बलाधिकेनापि न चास्मि पीडितः ॥ ४३ ॥

बृहन्नला—इत इतः कुमारः ।

अभिमन्युः—अये अयमपरः कः,

अयुज्यमानैः प्रमदाविभूषणैः
करेणुशोभामिरिवार्पितो गजः ।
लघुश्च वेषेण महानिवौजसा
विभात्युमावेषमिवाश्रितो हरः ॥ ४४ ॥

बृहन्नला–(अपवार्य) इममिहानयता किमिदानीमार्येण कृतम् ।

अवजित इति तावद् दूषितः पूर्वयुद्धे
दयितसुतवियुक्ता शोचनीया सुभद्रा ।
जित इति पुनरेनं रुध्यते वासुभद्रो
भवतु वहु किमुक्त्वा दूषितो हस्तसारः ॥ ४५ ॥

भीमसेनः–अर्जुन !

बृहन्नला–अथ किमथ किमर्जुनपुत्रोऽयम् ।

३ भीमसेनः–(अपवार्य)

जानाम्येतान् निग्रहादस्य दोषान्
को वा पुत्रं मर्षयेच्छत्रुहस्ते ।
इष्टापत्त्या किन्तु दुःखे हि मग्ना
पश्यत्वेनं द्रौपदीत्याहृतोऽयम् ॥ ४६ ॥

बृहन्नला–(अपवार्य) आर्य ! अभिभाषणकौतूहलं मे महत् । वाचालयत्वेनमार्यः ।

३ भीमसेनः–बाढम् । अभिमन्यो !

अभिमन्युः–अभिमन्युर्नाम ।

भीमसेनः–रुष्यत्येष मया । त्वमेवैनमभिभाषय ।

६ बृहन्नला–अभिमन्यो !

अभिमन्युः–कथं कथम् । अभिमन्युर्नामाहम् । भोः !

नीचैरप्यभिभाष्यन्ते नामभिः क्षत्रियान्वयाः ।
इहायं समुदाचारो ग्रहणं परिभूयते ॥ ४७ ॥

बृहन्नला—अभिमन्यो ! सुखमास्ते ते जननी ।

अभिमन्युः—कथं कथम् । जननी नाम ।

किं भवान् धर्मराजो मे भीमसेनो धनञ्जयः ।
यन्मां पितृवदाक्रम्य स्त्रीगतां पृच्छसे कथाम् ॥ ४८ ॥

बृहन्नला—अभिमन्यो ! अपि कुशली देवकीपुत्रः केशवः ।

अभिमन्युः—कथं तत्रभवन्तमपि नाम्ना । अथ किम्, अथ किम् ।
३ कुशली भवता संसृष्टः ।

(उभौ परस्परमवलोकयतः ।)

अभिमन्युः—कथमिदानीं सावज्ञमिव मां हस्यते ।

६ बृहन्नला—न खलु किञ्चित् ।

पार्थं पितरमुद्दिश्य मातुलं च जनार्दनम् ।
तरुणस्य कृतास्त्रस्य युक्तो युद्धपराजयः ॥ ४९ ॥

अभिमन्युः—

अलमात्मस्तवं कर्तुं नास्माकमुचितं कुले ।
हतेषु हि शरान् पश्य नाम नान्यद् भविष्यति ॥ ५० ॥

बृहन्नला—(आत्मगतम्) सम्यगाह कुमारः ।

सरथतुरगहस्तनागयौधे
शरनिपुणेन न कश्चिदप्यविद्धः ।
अहमपि च परिक्षतो भवेयं
यदि न मया परिवर्तितो रथः स्यात् ॥ ५१ ॥

(प्रकाशम्) एवं वाक्यशौण्डीर्यम् । किमर्थं तेन पदातिना गृहीतः ।

अभिमन्युः—

अशस्त्रो मामभिगतस्ततोऽस्मि ग्रहणं गतः ।
न्यस्तशस्त्रं हि को हन्यादर्जुनं पितरं स्मरन् ॥ ५२ ॥

भीमसेनः—

धन्यः खल्वर्जुनो येन प्रत्यक्षमुभयं श्रुतम् ।
पुत्रस्य च पितुः श्लाघ्यं सङ्ग्रामेषु पराक्रमः ॥ ५३ ॥

राजा—त्वर्यतां त्वर्यतामभिमन्युः ।

बृहन्नला—इत इतः कुमारः । एष महाराजः । उपसर्पतु कुमारः ।

अभिमन्युः—आः कस्य महाराजः ।

बृहन्नला—न न । ब्राह्मणेन सहास्ते ।

अभिमन्युः—ब्राह्मणेनेति । भगवन् ! अभिवादये ।

भगवान्—एह्येहि वत्स !

शौण्डीर्यं धृतिविनयं दयां स्वपक्षे
माधुर्यं धनुषि जयं पराक्रमं च ।
एकस्मिन् पितरि गुणानवाप्नुहि त्वं
शेषाणां यदपि च रोचते चतुर्णाम् ॥ ५४ ॥

राजा—एह्येहि पुत्र ! कथं न मामभिवादयसि । अहो उत्सिक्तः खल्वयं क्षत्रियकुमारः । अहमस्य दर्पप्रशमनं करोमि । अथ केनायं गृहीतः ।

भीमसेनः—महाराज ! मया ।

अभिमन्युः—अशस्त्रेणेत्यभिधीयताम् ।

भीमसेनः—शान्तं शान्तं पापम् ।

सहजौ मे प्रहरणं भुजौ पीनांसकोमलौ ।
तावाश्रित्य प्रयुध्येयं दुर्बलैर्गृह्यते धनुः ॥ ५५ ॥

अभिमन्युः—मा तावद् भोः ।

बाहुरक्षौहिणी यस्य निर्व्याजो यस्य विक्रमः ।
किं भवान् मध्यमस्तातस्तस्यैतत् सदृशं वचः ॥ ५६ ॥

भगवान्—पुत्र ! कोयं मध्यमो नाम ।

अभिमन्युः—श्रूयताम् । नन्वनुत्तरा वयं ब्राह्मणेषु, साध्वन्यो ब्रूयात् ।

राजा—भवतु भवतु । मद्वचनात् पुत्र ! कोऽयं मध्यमो नाम ।

अभिमन्युः—श्रूयताम् । येन,

तुलयित्वा जरासन्धं कण्ठश्लिष्टेन बाहुना ।
असह्यकर्म तत् कृत्वा नीतः कृष्णोऽतदर्हताम् ॥ ५७ ॥

राजा—

न ते क्षेपेण रुष्यामि रुष्यता भवता रमे ।
किमुक्त्वा नापराद्धोऽहं कथं तिष्ठति यात्विति ॥ ५८ ॥

अभिमन्युः—यद्यहमनुग्राह्यः,

पादयोः समुदाचारः क्रियतां निग्रहोचितः ।
बाहुभ्यामाहृतं भीमो बाहुभ्यामेव नेष्यति ॥ ५९ ॥

(ततः प्रविशत्युत्तरः ।)

उत्तरः—

मिथ्याप्रशंसा खलु नाम कष्टा येषां तु मिथ्यावचनेषु भक्तिः ।
अहं हि युद्धाश्रयमुच्यमानो वाचानुवर्ती हृदयेन लज्जे ॥ ६० ॥

(उपसृत्य) भगवन् ! अभिवादये ।

भगवान्—स्वस्ति ।

उत्तरः—तात ! अभिवादये ।

राजा—एह्येहि पुत्र ! आयुष्मान् भव । पुत्र ! पूजिताः कृतकर्माणो योधपुरुषाः ।

उत्तरः—पूजिताः । पूज्यतमस्य क्रियतां पूजा ।

राजा—पुत्र ! कस्मै ।

उत्तरः–इहात्रभवते धनञ्जयाय ।

९ राजा–कथं धनञ्जयायेति ।

उत्तरः–अथ किम् । अत्रभवता,

श्मशानाद्धनुरादाय तूणी चाक्षयसायके ।
नृपा भीष्मादयो भग्ना वयं च परिरक्षिताः ॥ ६१ ॥

बृहन्नला–प्रसीदतु प्रसीदतु महाराजः ।

अयं बाल्यात्तु सम्भ्रान्तो न वेत्ति प्रहरन्नपि ।
कृत्स्नं कर्म स्वयं कृत्वा परस्येत्यवगच्छति ॥ ६२ ॥

उत्तरः–व्यपनयतु भवाञ्छङ्काम् । इदमाख्यास्यते,

प्रकोष्ठान्तरसङ्गूढं गाण्डीवज्याहतं किणम् ।
यत्तद् द्वादशवर्षान्ते नैव याति सवर्णताम् ॥ ६३ ॥

बृहन्नला–

एतन्मे पारिहार्याणां व्यावर्तनकृतं किणम् ।
सन्निरोधविवर्णत्वाद् गोधास्थानमिहागतम् ॥ ६४ ॥

राजा–पश्यामस्तावत् ।

बृहन्नला–

रुद्रबाणावलीढाङ्गो यद्यहं भारतोऽर्जुनः ।
अव्यक्तं भीमसेनोऽयमयं राजा युधिष्ठिरः ॥ ६५ ॥

राजा–भो धर्मराज ! वृकोदर ! धनञ्जय ! कथं न मां विश्वसिथ । भवतु भवतु प्राप्तकाले । बृहन्नले ! प्रविश त्वमभ्यन्तरम् ।

३ बृहन्नला–यदाज्ञापयति महाराजः ।

भगवान्–अर्जुन ! न खलु न खलु प्रवेष्टव्यम् । तीर्णप्रतिज्ञा वयम् ।

अर्जुनः–यदाज्ञापयत्यार्यः ।

६ राजा–

शूराणां सत्यसन्धानां प्रतिज्ञां परिरक्षताम्।
पाण्डवानां निवासेन कुलं मे नष्टकल्मषम्॥ ६६॥

अभिमन्युः–इहात्रभवन्तो मे पितरः। तेन खलु,

न रुष्यन्ति मया क्षिप्ता हसन्तश्च क्षिपन्ति माम्।
दिष्ट्या गोग्रहणं स्वन्तं पितरो येन दर्शिताः॥ ६७॥

(भीमसेनमुद्दिश्य) भोस्तात!

अज्ञानात्तु मया पूर्वं यद् भवान् नाभिवादितः।
तस्य पुत्रापराधस्य प्रसादं कर्तुमर्हसि॥ ६८॥

भीमसेनः–एह्येहि पुत्र! पितृसदृशपराक्रमो भव। पुत्र! अभिवादयस्व पितरम्।

३ अभिमन्युः–भोस्तात! अभिवादये।

अर्जुनः–एह्येहि पुत्र!

अयं स हृदयाह्लादी[1] पुत्रगात्रसमागमः।
यत्तद् द्वादशवर्षान्ते[2] प्रोषितः पुनरागतः॥ ६९॥

पुत्र! अभिवाद्यतां विराटेश्वरः।

अभिमन्युः–अभिवादये।

३ राजा–एह्येहि वत्स!

यौधिष्ठिरं धैर्यमवाप्नुहि त्वं भैमं बलं नैपुणमर्जुनस्य।
माद्रीजयोः[3] कान्तिमथाभिरूप्यं कीर्तिं च कृष्णस्य जगत्प्रियस्य॥७०॥

(आत्मगतम्) उत्तरासन्निकर्षस्तु मां बाधते। किमिदानीं करिष्ये। भवतु दृष्टम्। कोऽत्र।

३ (प्रविश्य)

भटः–जयतु महाराजः।

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१ हृदयहृलादी २ यत्त्रयोदशवर्षान्ते ३ माद्रीसुतात्

राजा—आपस्तावत् ।

भटः—यदाज्ञापयति महाराजः । (निष्क्रम्य प्रविश्य) इमा आपः ।

राजा—अर्जुन ! गोग्रहणविजयशुल्कार्थं प्रतिगृह्यतामुत्तरा ।

भगवान्—एतदवनतं शिरः ।

अर्जुनः—कथं चारित्रं मे तुलयति । भो राजन् !

इष्टमन्तःपुरं सर्वं मातृवत् पूजितं मया !
उत्तरैषा त्वया दत्ता पुत्रार्थे प्रतिगृह्यते ॥ ७१ ॥

भगवान्—एतदुन्नतं शिरः ।[1]

राजा—भवतु पितामहसकाशमुत्तरं प्रेषयामः । धर्मराज ! वृकोदर ! धनञ्जय ! इत इतो भवन्तः ।

(निष्क्रान्ताः सर्वे ।)

द्वितीयोऽङ्कः ।

अथ तृतीयोऽङ्कः ।

(ततः प्रविशति भटः ।)

भटः—भो भो ! निवेद्यतां निवेद्यतां सर्वक्षत्राचार्यपुरोगाणां क्षत्रियाणाम् । एष हि,

अपास्य नारायणचक्रजं भयं
चिरप्रनष्टान् परिभूय बान्धवान् ।
धनुःसहायैः कुरुभिर्न रक्षितो
हतोऽभिमन्युः क्रियतां व्यपत्रपा ॥ १ ॥

इति ।

(ततः प्रविशतो भीष्मद्रोणौ ।)

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१ अतःपरं इदमधिकं पठ्यते-राजा—इदानीं युद्धशूराणां चारित्रेषु व्यवस्थितः ।
अन्तःपुरनिवासस्य सदृशीं कृतवान् क्रियाम् ॥
अद्यैव खलु गुणवन्नक्षत्रम् । अद्यैव विवाहोऽस्य प्रवर्तताम् ।
युधिष्ठिरः—भवतु, भवतु पितामहसकाशमुत्तरं प्रेषयामः ।
राजा—यदभिरुचितं भवते । धर्मराजवृकोदरधनञ्जयाः । इत इतो भवन्तः । अनेनैव प्रहर्षेणाभ्यन्तरं प्रविशामः । सर्वे—बाढम् ।

द्रोणः—सूत ! कथय कथय ।

रणभुव[1] उपनीतः केन मे शिष्यपुत्रः
क इह मम शरैस्तैर्दैवतैर्योद्धुकामः ।
कथय पुरुषसारं यावदस्त्रं बलं वा
बलवत इव दूतांस्तत्र सम्प्रेषयामि ॥ २ ॥

भीष्मः—सूत ! कथय कथय ।

भग्नापयानेष्वनभिज्ञदोषस्तारुण्यभावेन विलम्बमानः ।
केनैष हस्तिग्रहणोद्यतेन यूथे प्रयाते कलभो गृहीतः ॥ ३ ॥

(ततः प्रविशति दुर्योधनः कर्णः शकुनिश्च ।)

दुर्योधनः—सूत ! कथय कथय । केनापनीतोऽभिमन्युः । अहमेवैनं मोक्षयामि । कुतः,

मम हि पितृभिरस्य प्रस्तुतो ज्ञातिभेद-
स्तदिह मम च दोषो वक्तृभिः पातनीयः ।
अथ च मम स पुत्रः पाण्डवानां तु पश्चात्
सति च कुलविरोधे नापराध्यन्ति बालाः ॥ ४ ॥

कर्णः—अतिस्निग्धमनुरूपं चाभिहितम् । गान्धारीमातः !

मा तावत् स्वजनधिया तु बालभावाद्
व्यापन्नः समरमुखे तव प्रियार्थम् ।
अस्माभिर्न च परिरक्षितोऽभिमन्यु-
र्गृह्यन्तां धनुरपनीय वल्कलानि ॥ ५ ॥

शकुनिः—बहुनाथः खलु सौभद्रः । मुक्त एवेति सम्प्रधार्यम् । कुतः,

मुञ्चेदर्जुनपुत्र इत्यवगतो राजा विराटः स्वयं
स्मृत्वा चाद्य रणाजिरादपगतं[2] मुञ्चेत् स दामोदरम् ।

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१ रणपङ्कुरपनीतः । २ रणाजिरादवजितं

क्रोधोद्धूतहलान् प्रलम्बमथनाद् भीतेन मुच्येत वा
भीमस्त्वेनमिहानयेद् बलमहान् हत्वा रिपूनूर्जितान् ॥ ६ ॥

द्रोणः—सूत कथय कथय । कथमिदानीं गृहीतः ।

पर्यस्तोऽस्य रथो हया नु चपलाश्चक्राक्षमा मेदिनी
तूणी क्षीणशरे त्वमस्य विगुणो ज्याच्छेदवन्ध्यं धनुः ।
एता दैवकृता भवन्ति रथिनां युद्धाश्रया व्यापदो
बाणैरप्यवकृष्यते खलु परैः स्वाधीनशिक्षस्तु सः ॥ ७ ॥

सूतः—आयुष्मन् ! परुषमयो धनुर्वेदः । किमायुष्मता न ज्ञायते ।

न चापि दोषा भवताभिभाषिताः
स चापि बाणौघमयो महारथः ।
अलातचक्रप्रतिमस्तु[1] मे रथो
गृहीत एवापतता पदातिना ॥ ८ ॥

सर्वे—कथं पदातिनेति । अथ कीदृशः स पदातिः ।

सूतः—किमभिधास्यामि रूपं वा पराक्रमं वा ।

भीष्मः—रूपेण स्त्रियः कथ्यन्ते । पराक्रमेण तु पुरुषाः । तत् पराक्रमोऽस्याभिधीयताम् ।

सूतः—आयुष्मन् !

दुर्योधनः—

किमर्थं स्तूयते कोऽपि भवता गर्विताक्षरैः ।
कथ्यतां नास्ति मे त्रासो यद्येष पवनो जवे ॥ ९ ॥

सूतः—श्रोतुमर्हति महाराजः । तेन खलु,

लङ्घयित्वा जवेनाश्वान् न्यस्त आपस्करे करः ।
प्रसारितहयग्रीवो निष्कम्पश्च रथः स्थितः ॥ १० ॥

भीष्मः—तेन हि न्यस्यन्तामायुधानि ।

सर्वे—किमर्थम् ।

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१ अवातचक्र० ।

भीष्मः—

हृतप्रवेगो यदि बाहुना[1] रथो
वृकोदरस्याङ्कगतः स चिन्त्यताम् ।
पुरा हि तेन द्रुपदात्मजां हरन्
पदातिनैवावजितो जयद्रथः ॥ ११ ॥

द्रोणः—सम्यगाह गाङ्गेयः । बाल्योपदेशात् प्रभृत्यहं तस्य जवमवगच्छामि । इष्वस्त्रशालायां हि,

कर्णायते तेन शरे विमुक्ते
विकम्पितं तस्य शिरो मयोक्तम् ।
गत्वा तदा तेन च बाणतुल्य-
मप्राप्तलक्ष्यः स शरो गृहीतः ॥ १२ ॥

शकुनिः—अहो हास्यमभिधानम् ।

नास्त्यन्यो बलवाँल्लोके सर्वमिष्टेपु कथ्यते ।
जगद्व्याप्तान् भवन्तः किं सर्वे पश्यन्ति पाण्डवान् ॥ १३ ॥

भीष्मः—गान्धारराज ! सर्वमनुमानात् कथ्यते ।

वयं व्यपाश्रित्य रणं प्रयामः शस्त्राणि चापानि रथाधिरूढाः ।
द्वावेव दोर्भ्यां समरे प्रयातौ हलायुधश्चैव वृकोदरश्च ॥ १४ ॥

शकुनिः— एकेनैव वयं भग्नाः सहसा साहसप्रियाः ।
उत्तरं च तमप्येके कथयिष्यन्ति फल्गुनम् ॥ १५ ॥

द्रोणः— भो गान्धारराज ! अत्रापि तावद् भवतः सन्देहः ।

किमुत्तरेणापि रणे विकृष्यते
निसृष्टशुष्काशनिगर्जितं धनुः ।
किमुत्तरस्यापि शरैर्हतातपः
कृतो मुहूर्तास्तमितो दिवाकरः ॥ १६ ॥

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१. वा न वा

भीष्मः—गान्धारीमातः ! विस्पष्टं खलु कथ्यते । ननु जानीते भवान् ।

वाणपुङ्खाक्षरैर्वाक्यैर्ज्याजिह्वापरिवर्तिभिः ।
विक्रुष्टं खलु पार्थेन न च श्रोत्रं प्रयच्छति ॥ १७ ॥

(प्रविश्य)

सूतः—जयत्वायुष्मान् । शान्तिकर्मानुष्ठीयताम् ।

३ भीष्मः—किमर्थम् ।

सूतः—

उचितं ते पुरा कर्तुं ध्वजे वाणप्रधर्षिते ।
अयं हि वाणः कस्यापि पुङ्खे नामाभिधीयते ॥ १८ ॥

भीष्मः—आनय ।

(सूत उपनयति ।)

भीष्मः—(गृहीत्वा निरीक्ष्य) वत्स ! गान्धारराज ! जराशिथिलं मे चक्षुः । वाच्यतामयं शरः ।

शकुनिः—(गृहीत्वानुवाच्य) अर्जुनस्य । (इति क्षिपति । द्रोणस्य पादयोः पतति ।)

द्रोणः—(शरं गृहीत्वा) एह्येहि वत्स !

एष शिष्येण मे क्षिप्तो गाङ्गेयं वन्दितुं शरः ।
पादयोः पतितो भूमौ मां क्रमेणाभिवन्दितुम् ॥ १९ ॥

शकुनिः—[1]मा तावद् भोः शरप्रत्यय इदानीं श्रद्धातव्यम् ।

यौधः स्यादर्जुनो नाम तेनायं चोज्झितः शरः ।
लिखितं चोत्तरेणापि प्रकाशमुपनीयताम् ॥ २० ॥

दुर्योधनः—

तेषां राज्यप्रदानार्थमनृतं कथ्यते यदि ।
राज्यस्यार्धं प्रदास्यामि यावद् दृष्टे युधिष्ठिरे ॥ २१ ॥

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१ इदं वाक्यं मूलमातृकायां प्रमादात् गलितमाभाति ।

(प्रविश्य)

भटः– जयतु महाराजः । विराटनगराद् दूतः प्राप्तः ।

दुर्योधनः– प्रवेश्यताम् ।

भटः– यदाज्ञापयति महाराजः । (निष्क्रान्तः)

(ततः प्रविशत्युत्तरः ।)

उत्तरः–

अध्वानमल्पमतिमुक्तजवैस्तुरङ्गै-
रागच्छता पथि रथेन विलम्बितं मे ।
कौन्तेयबाणनिहतैर्द्विरदैः समन्ताद्
दुःखेन यान्ति तुरगा विषमा हि भूमिः ॥ २२ ॥

(प्रविश्य कृताञ्जलिः) भो भो ! आचार्यपितामहपुरोगं सर्व-राजमण्डलमभिवादये ।

सर्वे– आयुष्मान् भव ।

द्रोणः– किमाह तत्रभवान् विराटेश्वरः ।

उत्तरः–नाहं तत्रभवता प्रेषितः ।

द्रोणः–अथ केन त्वं प्रेषितः ।

उत्तरः–तत्रभवता युधिष्ठिरेण ।

द्रोणः–किमाह धर्मराजः ।

उत्तरः–श्रूयताम्,

उत्तरा मे स्नुषा लब्धा प्रतीक्षे राजमण्डलम् ।
तत्रैव किमिहैवास्तु विवाहः क प्रवर्तताम् ॥ २३ ॥

शकुनिः–तत्रैव तत्रैव ।

द्रोणः–

इत्यर्थं वयमानीताः पञ्चरात्रोऽपि वर्तते ।
धर्मेणावर्जिता भिक्षा धर्मेणैव प्रदीयताम् ॥ २४ ॥

दुर्योधनः—

वाढं दत्तं मया राज्यं पाण्डवेभ्यो यथापुरम् ।
मृतेऽपि हि नराः सर्वे सत्ये तिष्ठन्ति तिष्ठति ॥ २५ ॥

द्रोणः—

हन्त सर्वे प्रसन्नाः स्मः प्रवृद्धकुलसङ्ग्रहाः ।
इमामपि महीं कृत्स्नां राजसिंहः प्रशास्तु नः ॥ २६ ॥

(निष्क्रान्ताः सर्वे ।)

तृतीयोऽङ्कः ।

अवसितं पञ्चरात्रम् ।

श्लोकानुक्रमणिका।

PAÑCARĀTRAM (Translation)

(At the end of the Benediction, enter the stage-manager.)

THE STAGE-MANAGER:- May the primeval Being- (dark like) a cloud, a harbinger upon the earth of bright and fierce (deeds), who controls Garuda, the lord of birds, a tough fighter, dreadful and firm on the battleground, doing excellent deeds, and present at sacrifices— protect (us). (1)

(*Moving about*) I shall make this request to the noble audience. Ah, what could it be? Even while I was intent on making this request, I thought, I heard a noise; well, I will see.

(*Behind the scenes*)

Oh, this magnificence of the sacrifice of the king of the Kurus!

THE STAGE-MANAGER:- Well, I know.

This is the sacrifice, performed by Duryodhana, the king of Kurus, where is assembled a number of kings, together with all the ladies of their harem, drawn by their regard for the king. (2).

(*Exit*)

End of the Prologue.

(*Then enter three Brahmins.*)

ALL- Oh, the magnificence of this sacrifice of the king of the Kurus!

FIRST- For here,

the spaces round about look as if covered with the Kāśa in full bloom, owing to the remnants of

rice eaten by Brahmins; all (these) numerous trees lose the fragrance of their flowers in the smoke from oblations; the tigers are (tame) like the deer; and the lions in the hills around refrain from killing; so when the king has taken the vows (of the sacrifice), the whole world, too, seems to follow suit. (3)

SECOND:- You speak well.

Agni, the mouth of the best god, is gratified with oblations, and the excellent Brahmins with wealth; the birds, too, together with herds of cattle are content; and so, too, all men; the world, on every side, ringing with praises of the king's virtues, seems now pleased, and through them has surpassed the entire world of gods. (4)

THIRD:- Here these noble Brahmins, whose feet are rubbed by the silk of king's turbans, whose knowledge is vast and praiseworthy, who even in old age take to ever increasing vows, and whose lips are rich in Vedic utterances, now move on feebly through advance of age, as with three legs on account of their staves, putting their worthy hands upon the shoulders of their pupils, like some old elephants.(5)

ALL:- O ye lads, indeed you must not set fire (to the sacrificial hall) before the completion of the concluding bath.

FIRST:- O fie! they have exhibited their childish pranks; the ground here, with its one sacrificial post alight, appears as having a golden arm; the sacrificial fire does not brook the ordinary fire by its side, like a Brahmin a Śūdra; the floor of the sacrifical altar, (although) encompassed (by fire),

is but slightly scorched, on account of the green Kus'a grass (strewn over it), while the smoke enters the hall of sacrifice like an elephant (entering) a blooming lotus–pond. (6)

SECOND:- It is so.

The frightened Brahmins are removing the sacred fire for fear of ordinary fire, as a kinsman is removed from contact with his kin in a family which has lapsed from the laws of morality. (7)

THIRD:-

This cart, filled with ghee (pots), though sprinkled over with water, is yet burning owing to the small remnant of ghee, as a woman whose child is dead, though wetted with tears, yet, burns for love of that child. (8).

FIRST:- 'Tis so.

This fire, leaping up to burn the sacrificial cart of the world's sovereign lord, where the Kuśa grass is dry, burns gradually low owing to the green turf (on the spot); there, blown about by the wind, and enveloped in flames, it gradually reaches the wheel, and circling round the rim of that wheel, looks like (the round disk of) the Sun. (9)

SECOND:- Look at this other sight.

From the bottom of an anthill, five serpents, frightened by fire, have together dashed out of the holes, all at once, like the five senses, from the body of one who has just died. (10)

THIRD:- See this other sight.

Like the breath of life from a body, birds have flown out from the hollows of (yonder) tree, which

is consumed by the sacrificial fire blown about by the breeze. (11)

FIRST: So it is.

Through one dried-up tree, the whole forest with its trees in bloom, is ruined like a family, through one wicked member. (12)

After feasting upon the forest with its trees, shrubs and thickets, as on food, to its heart's content, the fire has run along the Kus′a grass down to the river, as if to rinse its mouth. (13)

SECOND:- Here this very fire

has gone from tree to tree along the strewn Kus′a grass and barks; the scorched fruit of the plantain tree falls down, as if through ripeness; and that palm tree in front, with its great circle of honey-combs, burnt for long at its roots, falls down like Rudra's axe. (14)

THIRD:- Ah, the divine fire now dies down like a good man's wrath. The strength of fire is lost through lack of fuel, like the liberality of a noble person through loss of fortune. (15)

FIRST:- The fire is now eating up the ladle, the bowls, the fire sticks and grass, as a man, who loses his all through vice, eats up his minor belongings. (16)

SECOND:- This Palās′a tree on the river, with overhanging branches, with its leafy hand dipped by the breeze, seems to offer libations of water to the trees that lost their lives in the forest fire. (17)

THIRD:- So come along; let us, too, perform ablutions.

THE OTHER TWO:- Quite right.

(*Sipping water*)

FIRST:- Ah, here comes the noble Duryodhana, the king of the Kurus, preceded by Bhīṣma and Droṇa, and followed by the whole circle of (vassal) kings. And these citizens, in truth, are urging good-will towards the Pāṇḍavas, as in the course of their conversation, they talk sweetly thus—"Feed with sacrifice, and conquer the earth with thy valour; give up anger and be kindly to thy own kinsmen." (18) So come along; we, too, shall do honour to the Kuru king.

THE OTHER TWO:- Very good.

ALL:- Victory, to your honour!

(*Exeunt omnes*)

End of Viṣkambha.

(*Then enter Bhīṣma and Droṇa.*)

DROṆA:- Duryodhana has, in truth, favoured me in performing these religious rites. For leaving kinsmen and passing by friends, a pupil's fault is laid at the door of the teacher; for neither father nor mother is to blame, if they hand over their child to a preceptor at a very tender age. (19).

BHĪṢMA:- This Duryodhana,

attaining greatness by winning wealth,. has gulped down infamy through his love for strife; but now after a long time, devoting to religious rites, and thus becoming a receptacle of good deeds, he shines in a (new) guise. (20)

(*Then enter Duryodhana, Karṇa and Śakuni.*)

DURYODHANA:- My inner Self is full of faith; my elders are contented; the world has confidence in me; my

virtues are established, and my imfamy ended. It is said, "The dead reach heaven"; but that is false; heaven is not beyond us in this life, but is with us here on earth with its manifold fruit. (21)

KARṆA:-Son of Gāndhārī, you have acted but jusly in giving away possessions which were justly earned. For,

the wealth of warriors depends upon their arrows; one who hoards his wealth for his son is deceived. A king should pour all his wealth into the lap of a priest, and bequeath only his bow to his son. (22)

ŚAKUNI:-The king of the Aṅgas, whose sins are washed away by his ablution in the Ganges, speaks well.

KARṆA:-Ikṣvāku, Śaryāti, Yayāti, Rāma, Māndhātṛ, Nābhāga, Nṛga and Ambarīṣa, all these had their treasures and their domains; but they live through their sacrifices, albeit, their bodies have perished. (23)

ALL:- Son of Gāndhārī, we congratulate you upon the conclusion of the sacrifice.

DURYODHANA:- I am beholden unto you. My teacher, I salute you.

DROṆA:- Come, come my son; this is not the proper order.

DURYODHANA:- Then which is the proper order ?

DROṆA:- Does not your honour see ?

First salute this divinity in human form; for I do not consider it proper form to ignore Bhīṣma in your salutations. (24)

BHĪṢMA:- You should not speak thus. I am in many ways your inferior. For,

I am born of mother, you, self-born; I live by (the use of) weapons, you by forgiveness; you

are a Brahmin, and I belong to a warrior's house; you are the preceptor, while I am (at best) your preeminent pupil. (25)

DROṆA:- Ah, will the high-souled hesitate to disparage themselves ? Well, son, salute me.

DURYODHANA:- Preceptor, I salute you.

DROṆA:- Come, my son. May you thus exert yourself in many a ritual bath.

DURYODHANA:- I am favoured. Grandpa, I salute you.

BHĪṢMA:- Come come, my grandson. May your spirit be ever at peace.

DURYODHANA:- I am favoured. Uncle, I salute you.

ŚAKUNI:- Child,

having in a like manner performed all kinds of sacrifices, where ample gifts are made, mayest thou bring captive all kings in the Rājasūya sacrifice, even like Jarāsandha. (26)

DROṆA:- How even in his blessings Śakuni urges him to action ! How fond of strife is this young warrior !

DURYODHANA:- Friend Karṇa, at the end of salutations to elders, let us in turn exchange friendly confidences.

KARṆA:- O son of Gāndhārī,

your limbs have grown thin through the vows of sacrifice; would you bear the pressure of my embrace ? Well, then I will embrace. I will not, however, hurt your mind by not addressing it with kindly words; but I am inspired with awe by your words, which are solemn like those of a royal sage. (27)

DURYODHANA:- May you always entertain like thought for me..

DROṆA:- Son Duryodhana, here is Bhīṣmaka, the dear friend of Indra, come to greet you.

DURYODHANA:- The noble one is welcome. I salute you.

BHĪṢMA:- Duryodhana, my grandson, here is Bhūriś'ravā, the bolt to guard the southern country, offering you his greetings.

DURYODHANA:- You are welcome, noble sir.

DROṆA:- Son Duryodhana, Vāsubhadra has sent Abhimanyu to greet your sacrifice, and he is now honouring you.

ŚAKUNI:- Child Duryodhana, here is Sahadeva, the son of Jarāsandha, paying his respects to you.

DURYODHANA:- Come, come, child, may you be as valiant as your father.

ALL:- This whole circle of kings honours you.

DURYODHANA:- I feel favoured. Ah, how is it that Virāṭa is not there, when all other kings have assembled ?

ŚAKUNI:- I have sent an envoy to him. I think he is on the way.

DURYODHANA:- My preceptor, my spiritual guide, and my teacher of the bow, please to accept a teacher's fee.

DROṆA:- "Fee" you say. Well, well, I have a request to prefer.

DURYODHANA:- How shall a teacher prefer a request ?

BHĪṢMA:- Oh, where is the need ? Since

he has drunk the Soma duly offered (by the prince) at such an early age; he enjoys the protection of the sovereign's parasol, and has won renown; what could be the object, what fruit, what excellence, in which a brahmin, the teacher of the warrior caste, could be deficient ? (28)

DURYODHANA:— Your honour should command what you desire. What may I do ?

DROṆA:— Son Duryodhana, well, I will tell you.

DURYODHANA:— Then why should you hesitate ?

I am dearer to you than life and have been instructed by you; I am renowned among brave men and have undertaken adventures. Say freely what you desire, what I can give. I hold the mace in my hand, you will hold everything in the world. (29)

DROṆA:— Son, I will speak presently; but the flow of tears troubles me.

ALL:— How even the preceptor is moved to tears !

BHĪṢMA:— Duryodhana. my grandson, your labours are in vain.

DURYODHANA:— Who is here ?

(*entering*)

HERALD:— Victory to his Majesty !

DURYODHANA:— Bring water.

HERALD:— As his Majesty commands. (*Goes out and enters.*) Victory to his Majesty ! Here is water.

DURYODHANA:— Bring. (*Taking the pitcher*) My preeptor, will you please wash your face, which has become unclean by falling tears ?

DORṆA:— Well, well. Let the fulfilment of my desire itself serve as water to wash the face with.

DURYODHANA:— Alack !

If remembering my former wickedness, you feel that I will decline to grant (your request), stretch forth you hand, hardened by hundreds of (blades of) Śara grass; this water is the most effective assurance of gifts. (30)

DROṆA:- Oh, good. I feel assured in my heart. Son, listen. Share your inheritance with the Pāṇḍavas, who are wandering houseless somewhere, and whose whereabouts are unknown after the lapse of twelve years; this is what I beg of you, this is what I claim as sacrificial fee. (31)

ŚAKUNI:— (*troubled*) Nay, not so.

Is it proper to deceive in the name of religion, taking advantage of something which has no relevance, a pupil who has offered (to give) and put faith in you as his spiritual guide ? (32)

DROṆA:— How say you, "deceive in the name of religion" ? Don't, Oh, Śakuni, puffed up through your sovereignty over the Gāndhāra country, don't judge the whole world as dishonourable, because you are so. Oh, fie !

To say, "Bestow unto your cousins their father's domain" is forsooth deceit ! Say which is better–to give them what they ask, or to leave them to seize it by force ? (33)

ALL:— How by force ?

BHĪṢMA:— Duryodhana, my grandson, you have just had the concluding bath of the sacrifice. Don't listen to Śakuni, who though a friend in words, is in truth an enemy. See, grandson,

that the Pāṇḍavas, with the daughter of king Drupada, wander over the earth with bodies gray with the dust of the forest, and that you are averse to them, and they averse to you–all this is (the outcome of) the harsh arrogance of Śakuni. (34)

DURYODHANA:—Well, but I would, O my preceptor, ask this.

DROṆA:— Speak, my son.

DURYODHANA:— Why did they, who are capable of using force, restrain their anger, when formerly their kingdom was wrested from them and their pride challenged in the (open) court? (35)

DROṆA:— Well, in this matter you better ask Yudhiṣṭhira, who, in his fondness for gambling, was swindled by a pretence of fair play;
who forbade Bhīma while he was about to lift up a pillar of the assembly hall; had that been hurled on but one (person), Śakuni would not scold us now. (36)

BHĪṢMA:— While we started with one thing, quite a different thing has befallen. O preceptor, our present object is more important, and not this quarrel.

DROṆA:— Let there be no cringing: I would rather have a quarrel.

BHĪṢMA:— Let the preceptor forbear; see my grandson, they who are weak, miserable and homeless, seek conciliation with thee and are not haughty; thou art the eldest and they have affection for thee; say, woulds't thou take them into the household, or shall they live with the beasts of the forest? (37)

ŚAKUNI:— Let them live (with the beasts of the forest).

KARṆA:— O preceptor, forbear. Duryodhana, indeed, gets wild with words of advice, if they are unpalatable; does not like the praise of excellence in better men. All this is ended; please to guard the interest of your pupils, for even like an elephant with numerous faults, he is to be won over with softness alone. (38)

DROṆA:– Child Karṇa, Brahminhood is spirited. You have reminded me in time. Well, I will follow your humour. Son Duryodhana, do you recognise me to be your master ?

BHĪṢMA:— Now he has begun in the right way. For conciliation is, in truth, the medicine for the undisciplined.

DURYODHANA:– Not only mine, you are indeed the master of my house.

DROṆA:– This, indeed, becomes you. Well, then, son,

if I deceive you, the fault will not be yours; and if I trouble you, that would indeed be your gain. For, mutual dissensions in high families are composed by the words of those who know the law. (39)

DURYODHANA:– Well then, I wish to take counsel.

DROṆA:– With whom would you take counsel, my son ?

With Bhīṣma, Karṇa, Kṛpa, or Jayadratha, the king of Sindhu, or the son of Droṇa, or Vidura, or your father or mother ? Speak, my son, with whom ? (40)

DURYODHANA:– No no, with my uncle.

DROṆA:– What Śakuni ? Alas ! Then mine is a lost cause.

DURYODHANA:– Uncle, please to come here. Friend Karṇa, come along.

DROṆA:– Well, I will do this. King of Gāndhāra, my child, come here, please.

ŚAKUNI:– Here I am.

DROṆA:– My child,

old age is prone to anger; forgive my childish rashness. An embrace will atone for my harsh words. (41)

BHĪṢMA:- (*to himself*)

Here is this preceptor, who out of love for his pupil, is beseeching Śakuni; and (yet) thus propitiated, he does not give up his crooked nature. (42)

ŚAKUNI:- (*to himself*) How cunning is the preceptor, that through greed to accomplish his object, he conciliates me!

(*All move about, and sit*)

DURYODHANA:- Uncle, what is your decision regarding the Pāṇḍavas, a half of the kingdom?

ŚAKUNI:- My decision is that it should not be restored.

DURYODHANA:- Uncle should rather say, "It should be restored."

ŚAKUNI:- If the kingdom is to be restored, why should you consult us? You may give all.

DURYODHANA:- My friend, king of the Aṅgas, you dont't say anythig now.

KARṆA:- What shall I say now?

I should not condemn the good feeling of brotherliness, the fruit of which Rāma enjoyed, and which Rāma himself entertained. You alone are to decide what is proper and what is improper; we are your allies in times of strife. (43)

DURYODHANA:- Uncle, think of some wretched country, strongly hostile, and unfit for habitation. The Pāṇḍavas shall live there.

ŚAKUNI:- Alas,

I will say, there is not any such place; who could be stronger than Arjuna? and crops will grow even in salty soil, where king Yudhiṣṭhira rules. (44)

DURYODHANA:- So now,

I have already poured water in the hand of my preceptor, which, as I have learnt from my elders, is binding on this earth. So let it be an impolitic act, or deceit, whatever it may be; O king, I wish to show that that water was not offered in vain.(45)

ŚAKUNI—: So you desire to escape the imputation of falsehood, is it not ?

DURYODHANA:—That is so.

ŚAKUNI:—In that case come here. (*Advancing*) O preceptor, the honoured king of the Kurus makes this request to you.

DROṆA:—Child, king of Gāndhāra, say.

ŚAKUNI:—If you bring news of the Pāṇḍavas within five nights, he will give half of the kingdom. So it rests with you to bring it.

DROṆA:—

How could I bring them within five nights, when they could not be found for twelve years by you, who were intent to deceive them ? Better say in plain words that you would not give. (46)

BHĪṢMA:—Duryodhana, my grandson, duty must be performed without trickery. I, too, am pleased with this demand (of the preceptor). See, my grandson, whether after a year or after hundred years, you must share with the Pāṇḍavas; therefore, make good your promise, O warrior; the word of a Kuru is never falsified. (47)

DURYODHANA:—This is my decision.

DROṆA:—(*to himself*)

Through keenness to accomplish my purpose, my ambition takes the form of Hanumat, who crossed the sea and brought tiding of the lost Sītā. (48)

So, whence could we get news about the Pāṇḍavas ?

(*entering*)

A GUARD:— Victory to your Majesty. A messenger has arrived from the city of Virāṭa.

ALL:— Usher him quickly.

GUARD:— As you command.

(*entering*)

MESSENGER:– Victory to your Majesty.

ALL:– Is the king of Virāṭa come ?

MESSENGER:– He is stricken with grief and not coming.

ALL:– What is his grief ?

MESSENGER:– Listen, your Majesty. The hundred Kīcaka brothers, who were his kinsmen and always close to him,

have been killed during the night by some unknown person with his hands; for the bodies appear to have been done to death without weapons. (49)

ALL:– How, death without weapons ?

BHĪṢMA:– Ah, how without weapons ? Preceptor, agree to the five nights.

DROṆA:– (*Aside*) why ?

BHĪṢMA:–

It is clearly the doing of Bhīmasena the puissant-armed. His anger against these hundred brothers has burst against another hundred. (50)

DROṆA:– How do you know ?

BHĪṢMA:–

O learned sir, do not the old bulls recognise the youthful pranks or the marks of the horns of calves, gambolling on river banks ? (51)

DROṆA:– Ah, bulls indeed ! Oh, my work is done ! (*aloud*) Son Duryodhana, let there be those five nights.

DURYODHANA:– All right, let there be the five nights.

DROṆA:– Ye kings, come to attend the sacrifice, harken, harken ye kings. Here is his honour Duryodhana, the Kuru king–nay, nay–he and his uncle, would give half the kingdom, if news of the Pāṇḍavas is brought. Is it not so, son ?

DURYODHANA:– You are right.

DROṆA:– Think on it twice or thrice.

ŚAKUNI:– I will know in good time.

DROṆA:– So you agree, Bhīṣma.

BHĪṢMA:– (*To himself*)

Since the joy of the preceptor, breaking through his firmness, becomes too plain, I am afraid, he may be cheated by Duryodhana, who is now deceived. (52)

(*Aloud*) Duryodhana, my grandson, I (already) bear a secret grudge against Virāṭa; moreover he did not come to attend your sacrifice. Let us, therefore, seize his cattle.

Oh, fair–minded Brahmin,

challenged by the sound of chariots, the Pāṇḍavas will be enraged; they are possessed of gratitude; (thus) what we desire rests upon the cattle–raid. (53)

(*entering*)

A GUARD:– Victory to your Majesty ! The chariots (and) horses are ready for your entry into the city.

DURYODHANA:–

With these very chariots, let us at once seize his

cattle; the mace, laid at rest during the sacrifice shall come to my hand again. (54)

DROṆA:– So let my men bring me my chariot.

ŚAKUNI:– Bring my elephant.

KARṆA:– Bring my chariot here, yoked with steeds that are eager for the onslaught.

BHĪṢMA:– My mind is impatient to go to the Virāṭa City; bring quick my bow.

ALL:– Leave your bow, and stay just here; we will carry out your commands. (55)

DROṆA:– Son Duryodhana, I desire to see your valour in the battle.

DURYODHANA:– As you please.

DROṆA:–King of Gāndhāra, my son, in this cattle-raid let your chariot take precedence.

ŚAKUNI:– Excellent ! A Capital idea !

(*Exeunt omnes*)

–: END OF THE FIRST ACT :–

ACT II

(*Then enter an old cowherd.*)

OLD COWHERD:– May my kine be never parted from calves. May our young cowherd women never be widows. May our king Virāṭa be the one sovereign Lord of the earth. Come all ye cowherd lads and lasses in holy glee, together with your kine, into the streets leading to the city-park, that the great king Virāṭa may give away cows at his birthday festival. I will be the oldest among them and find out. (*Looking*) Why does yonder crow, perching upon the withered

tree, and rubbing its beak against a dead branch thereof, croak shrill, facing the Sun ? Peace peace be on us and our herd of kine. I will play the role of the seniormost among these and speak to the cowherd boys and girls. (*Stepping around*) Ho, Gomitraka, Gomitraka !

(*Entering*)

GOMITRAKA :– Uncle, I salute you.

OLD COWHERD.– Peace, peace be on us and on our herd of kine. Gomitraka, let all cowherd lads and lasses in holy glee come together with their herd into the streets leading to the city–park, that the great king Virāṭa may give away cows at his birth–day festival. Well, Gomitraka, speak to them.

GOMITRAKA :– As you command, uncle. Gorakṣiṇikā, Ghṛtapiṇḍa, Swāminī, Vṛṣabhadatta, Kumbhadatta, Mahiṣadatta, come, come, quick.

(*They all enter.*)

ALL :- We salute you, uncle.

OLD COWHERD :– Peace, peace be on us and on our herd of kine. Let the herd of cows come into the street leading to the city–park, that the great king Virāṭa may give away cows at his birth–day festival. Meanwhile let us be singing and dancing.

ALL :– As uncle commands.

(*They all dance.*)

OLD COWHERD :– Hi ! Hi ! Well danced, well sung. Now I shall also dance.

(*Dances.*)

ALL :– Hey, uncle, here rises a cloud of dust.

OLD COWHERD:- Not only dust, but the din of conches and drum.

ALL:- O uncle, the Sun is partly visible and partly not, as its hundred orbs are veiled by dust, pale like the light of the moon by day.

GOMITRAKA:-O uncle, here are some men in horse-chariots, covered by umbrellas white like lumps of curds, running all through the cowherd quarters—these thieves.

OLD COWHERD:- Hi, hi, here are arrows flying. Come, boys and girls, enter your huts quick.

ALL:- As uncle commands.

(*Exeunt*)

OLD COWHERD:- Ha, ha, stop, stop; strike, strike ! Seize them, seize them. We will report this matter to the great king Virāṭa.

(*Exit*)

End of the introductory scene.

(*Then enter a soldier.*)

SOLDIER:- Ho, there, tell the great king Virāṭa; for cows are being lifted by the sons of Dhṛtarāṣtra, who conceal their valour by doing the work of thieves. There

the herd of cattle is extremely distressed, frightened by painful bellowings, with calves scampering and herds of kine in distress, while the bulls show faces frightened at the sight. (1)

(*Behind the scenes*)

What? By the sons of Dhṛtarāṣtra ?

SOLDIER:- Yes, noble sir.

(*Entering*)

A CHAMBERLAIN:– This is just like men who bear malice even to their brothers.

With bows strung, with guards for wrists and fingers, clad in mails, they ride in well-equipped chariots, haughty with valour, ready for fight, well-versed in the use of missiles, and they avenge on cows their enmity towards the king. (2)

Jayasena, the great king, who is engaged in worshipping the stars presiding at his birth, will be certainly angered at an untimely announcement. So I will tell him at the end of the rite of 'wishing him an auspicious day.'

SOLDIER:– Noble sir, but this is an urgent matter; it must be announced at once.

CHAMBERLAIN:– I will inform (him).

(*Then enter king.*)

Oh shame ! My cows are being stolen, their young calves scattered round in distress through fear of the sound of the chariots ! And all the while my arm, with its rounded shoulder, its moving bracelets, its wet sandal-paste is shamelesssly feasting upon choice delicacies. (3)

Jayasena ! Jayasena !

(*Entering*)

SOLDIER:– Victory, victory to the great king !

KING:– Enough of that title " great king ". My martial spirit is broken. Give me the details of the fray.

SOLDIER:– Unpleasant matters are not worth describing in detail. But this is the sum and substance of it.

On the limbs of the cows which are of one hue with the dust (raised) by the chariots, strips of various colours are seen where the blows of the lash have fallen. (4)

KING:– In that case,

swiftly bring me my bow; make ready my chariot, and let him, who is devoted to me, follow me of his own free will. A struggle for cows in the van of battle is not fruitless; for even death would be glory; but if we can release (them) that would win us merit. (5)

SOLDIER:– As the great king commands.

(*Exit*)

KING:– Why should Duryodhana bear enmity to me? Ah! Because I did not attend the sacrifice! How could I attend? We were in great sorrow over the annihilation of the Kīcakas. Or perhaps it is because I have secret sympathy towards the Pāṇḍavas. In any case, I must fight. Now Bhagawān knows Duryodhana's character owing to his having lived in Hastināpura. Or

Although he would not reveal to me the defects of Duryodhana, yet a man with a purpose would ask without wearying, because of his need. (6)

Who is there?

(*Entering*)

GUARD:– Victory to the great king!

KING:– Just call Bhagawān.

GUARD:– As the Great king commands. (*Exit*)

(Then enter Bhagawān.)

BHAGAWĀN:— *(Looking all round)* Ah, what is this ?

Great elephants are being harnessed, and the best horses arrayed in armour; the chariots are yoked, and warriors ready with arms. An unwonted fear touches my heart at the sight of this activity. I have no fear for myself, for I am of a firm mind; but they are so impatient. (7)

KING:— Bhagawān, I, Virāṭa, salute you.

BHAGAWĀN:— Blessings on you.

KING:— Bhagawān, here is a seat. Please be seated.

BHAGAWĀN:— *(sitting)* O king,

What mean these preparations ? (Is it because) Royal power is never satisfied ? Would it subdue the conceited, or release the oppressed ? (8)

KING:— Holy sire, I have been insulted by the seizure of my cattle.

BHAGAWĀN:— By whom ?

KING:— By the sons of Dhṛtarāṣṭra.

BHAGAWĀN:— *(To himself)*

Alas ! How sad ! Kinship, indeed, troubles the hearts of the wise men in this world; for, in truth, when they, who love quarrel, do wrong, we feel we, too, have done wrong ourselves. (9)

KING:— Holy sire, what are you thinking about ?

BHAGAWĀN:— Oh, nothing. I am sorry for them.

KING:— From today, they will lie low. Even if Yudhiṣṭhira, who has the power, forgives them, I shall not.

BHAGAWĀN:— *(To himself)*

Now every thing is laudable today–a couch of leaves on the bare ground, the loss of kingdom, the

indignity to Draupadī and living as dependants; for my forgiveness is admitted. (10)

(*Entering*)

GUARD:— Victory to the Great king!

KING:— What is Duryodhana doing now?

GUARD:—Not only Yudhiṣṭhira, but all the kings of the earth have come— Droṇa, Bhīṣma, Jayadratha, Śalya, the king of the Aṅgas, Śakuni and Kṛpa. And not by their arrows, but by their standards alone, with their pennons flying with the joltings of the chariots, we are broken. (11)

KING:— (*Rising – with folded hands*) What? Has the honoured Bhīṣma also come?

BHAGAWĀN:- Good. Though insulted, he has not transgressed the rules of decorum. (*To himself*) Oh,

Why has this eminent elder of the Kurus come? I believe, he reminds me that our promise is fulfilled. (12)

KING:- Ho, who is there?

(*Entering*)

GUARD:- To the Great king, Victory!

KING:- Call my charioteer.

GUARD:- As the Great king commands. (*Exit*)

(*Entering*)

CHARIOTEER:- Victory to the long-lived one!

KING:-

Swiftly bring my chariot, for here comes a worthy battle-guest. I shall satisfy him with my arrows: but to defeat him is beyond my dreams. (13)

CHARIOTEER:- As the long-lived one commands. Long-lived sir, the chariot which you used to ride to break the army of your foemen is taken away by Uttara to show to the world his skill with a chariot. (14)

KING:- How ? Has the prince gone out ?

BHAGAWĀN:- O king, call back the prince, call him back.

He does not heed to the good or evil, but is keen on battle, as he is young; and there is no fire of battle that does not burn when it is close. The sons of Dhṛtarāṣṭra will not leave alone anything. Not indeed out of any disparagement do I speak to you of the dangers of battle. (15)

KING:- Then, get ready another chariot at once.

CHARIOTEER:- As the long-lived one commands.

KING:- Or rather come here for a moment.

CHARIOTEER:- Here I am, long-lived sir.

KING:-

Now how was it that you did not drive the prince's chariot ? Were you ordered by him ? Are you not the Royal charioteer ? (16)

CHARIOTEER:- Be pleased, long-live one.

After keeping the chariot in readiness, I did attend upon him according to my duty of charioteer. But the prince, be it for a jest, or because she possessed the skill in driving- set me aside and appointed Bṛhannalā as his driver. (17)

BHAGAWĀN:— King, do not be alarmed.

If Bṛhannalā has gone mounting the chariot, raising a gloom of dust from its wheels, the chariot itself will win victory without use of arrows, res-

training in a few moments the foes by the roar of its fellies. (18)

KING:— Then get ready another chariot at once.

CHARIOTEER:— As the long-lived one commands.

(*Exit*)

(*Entering*)

A SOLDIER:— The prince's chariot is smashed.

KING:— What do you mean? Smashed?

SOLDIER:— Deign to hear me, Great king.

The horses' path was blocked by numerous foes, skilled in battle, and the chariot, making for a thicket, was broken in front of the cemetery-ground. (19)

BHAGAWĀN:— (*To himself*) Ah, that is where the Gāṇḍīva (was hidden). (*Aloud*) O king,

If the car faces the cemetery-ground that is some omen (of things to come):– the ground whereon the sons of Dhṛtarāṣṭra stand, will become a cemetery. (20)

KING:— Revered sire, such complaisant words out of season create anger.

BHAGAWĀN— Do not be angry; I have never before told a lie.

KING:— Well, that is so. Go, and bring more news.

SOLDIER:— As the Great king commands.

(*Exit*)

KING:—

What sound is this, started in an instant, that seems to shake the earth all of a sudden, like the winding stream of a river? (21)

Find out what that sound is.

(Entering)

A SOLDIER:— To the Great king, Victory !

Resting his horses for a while, after reaching the cemetery-ground, the prince-

BHAGAWĀN:— May he not falsify my words.

SOLDIER:— The dark-blue elephants he turned brown by the fall of arrows; there is not a horse, nor a warrior, who does not bear a hundred arrows. The best chariots are stopped with arrows, ridden with arrows all round. The roads are strewn with arrows; and the bow pours forth a dread flow of darts. (22)

BHAGAWĀN:— *(To himself)*

This is due to that inexhaustible quiver whereby in the Khāṇḍava forest, as many arrows were shot as were the streams of rain showered by Indra. (23)

KING:— And what is the news about our enemy now ?

SOLDIER:— I have not seen that for myself, but the scouts say,

Droṇa recognises the sound of the bow and retires: Bhīṣma sees an arrow strike his standard, and crying " Enough " strikes no more. Karṇa is wounded by the darts, and the other kings are wondering what it could be. But in spite of the danger there is only one, who, owing to his youth, does not reck of it, and this is Abhimanyu. (24)

BHAGAWĀN:— How ! Has Abhimanyu come ? O king,

if Abhimanyu, Subhadrā's son, the fiery lustre of both the houses, is fighting, send another charioteer—for Bṛhannalā is powerless against him. (25)

KING:– Nay, do not say so.

Having turned back Bhīṣma whose armour was not pierced by even Paraśurāma's shafts, and Droṇa, whose weapons are his spells, and Karṇa, Jayadratha and all those other kings, would he not assail Abhimanyu with his shafts, being afraid of his father's reputation ? Or even if he comes in close contact with him, he will surely protect youth like his own, befitting their friendship. (26)

SOLDIER:– This chariot of the prince,

when checked, whirls about; and when freed, runs on; when close it does not charge, nor does any harm : drawing near (the other car), it quickly slips away; his chariot seems to be giving lessons in the art of driving. (27)

KING:— Go, bring more news.

SOLDIER:— As the Great king commands. (*Goes out and re–enters*) Victory to the Great king ! Victory to the king of Virāṭa ! I have good news for the Great king. The cattle–raid is thwarted. The sons of Dhṛtarāṣṭra have retired.

BHAGAWĀN:— Fortune bless you.

KING:— No, not so. This is your success. But where is the prince now ?

SOLDIER:— The prince is putting on record the exploits of warriors, whose heroism was witnessed by him.

KING:— Ah, this prince is engaged in a commendable task indeed ! For, honour done in time to a hero, who has been wounded in some worthy adventure, assuredly removes his sufferings. (28)

And where is Bṛhannalā ?

SOLDIER:-- She has gone into the ladies' quarters to tell the good news.

KING:— Call Bṛhannalā.

SOLDIER:— As the Great king commands. (*Exit*)

(*Then enter Bṛhannalā.*)

BṚHANNALĀ:-- (*Looking thoughtfully*)

The Gāṇḍīva bow caused me trouble for a little while in stringing it; my grip was not well-adapted and firm in handling arrows; the dexterity in the use of the arrow-guards was lost; nor was there any skill in taking the proper pose; I had lost my vigour through a woman's guise, but soon through (former) knowledge, I became myself again. (29)

For I

pulled my bow in this guise, feeling shy in the midst of the kings; but the movements (of the hostile army) took place amid a rain of arrows, and the dust was quickly laid being stained (with blood). (30)

Ah,

though I have won back the cows and brought victory to the king, that victory gives me no joy; for I could not take Duḥśāsana captive in the brow of battle, and bind him and enter the city of Virāṭa this very day. (31)

I feel a bit ashamed to see the king with this ornament presented to me by Uttarā, as a token of her pleasure. So I would see the Lord of Virāṭa. (*Moves about and looking*) O, here is the noble Yudhiṣṭhira,

young and yet attached to the best penance grove, a Lord of men, yet leads a Brahmin's life; though he has lost his kingdom, his glory is increased; bearing the triple staff of an ascetic, he does not carry the sceptre of justice. (32)

(*Advancing*) Holy sire, I salute you.

BHAGAWĀN:– Blessings on you.

BṚHANNALĀ:– Victory to my Lord !

KING:– Form avails not, nor family, it is deeds that shine in high and low alike; for this very form which was formerly despised has once again become worthy of honour. (33)

Bṛhannalā, although you are tired, I shall trouble you again. Give me the details of the battle.

BṚHANNALĀ:– Listen, my Lord.

KING:– It is a vigorous action. Speak Sanskrit.

BṚHANNALĀ:– Listen, Great king.

(*entering*)

A SOLDIER:– Victory to the Great king !

KING:– Your joy seems unusual : tell me what makes you so impatient.

SOLDIER:– An incredibly good thing has befallen. Subhadrā's son is taken captive. (34)

BṚHANNALĀ:– How ! Taken captive ? (*To herself*)

I weighed the strengh of our armed men, to–day, and counted their number; and I saw him; who could it be, now that the Kīcakas are slain ? (35)

BHAGAWĀN:—Bṛhannalā, what is it ?

BṚHANNALĀ:—Holy sir,

I cannot guess who defeats him. But he is strong and well-trained; or he may suffer (such) indignity through the misfortunes of his sires. (36)

KING:— How was he taken ?

SOLDIER:— He fearlessly approached the chariot and hauled him out with his arms.

KING:— who ?

SOLDIER:— He, whom the king has appointed in the kitchen. (37)

BṚHANNALĀ:— (*aside*) He was embraced by the noble Bhīma and not captured.

I was satisfied at mere sight of him from a distance; but he, acting more openly, enjoyed a son's affection. (38)

KING:— well, let Abhimanyu be received with due honour and brought into our presence.

BHAGAWĀN:— O king, people may think that this honouring of Abhimanyu is due to fear of his protectors—the Vṛṣṇis and the Pāṇḍavas. It would, therefore, be proper to treat him with disrespect.

KING:— The son of Yādavī does not deserve to be slighted. For, he is the son of Yudhiṣṭhira; is of the same age as our son; we are bound by family ties to Drupada, and thus he is our grandson. He may be soon a son-in-law as well, for we are the father of a maiden. He would be deserving of honour even as a guest; for the Pāṇḍavas are dear to us for their greatness. (39)

BHAGAWĀN:— Yes, that is so. But we must guard against (people's) censure.

KING:— Well, who will introduce him ?

BHAGAWĀN:– Bṛhannalā will introduce him.

KING:– Bṛhannalā, do you lead Abhimanyu into our presence.

BṚHANNALĀ:– As the Great king commands. (*To himself*) So I have been assigned a duty which for a long time I desired.

BHAGAWĀN:– (*To himself*)

So now, let him, this day, see his son and embrace him closely if they are alone together; and let his joy freely melt in tears; for in my presence, he would be shy about his son. (40)

KING:– Think of the (brave) deeds of the prince.

Kings like Bhīṣma are defeated. Subhadrā's son is taken captive; Uttara has, to put in briefly, practically conquered the whole earth today. (41)

(*Then enter Bhīmasena.*)

BHĪMASENA:–

When the house of lac was set on fire, I carried away my brothers and my mother clinging to my arms; but having lifted out just one (person)– the young son of Subhadrā–from the chariot, I feel the exertion to be equal to that on the first occasion. (42)

This way, this way, Prince.

(*Then enter Abhimanyu.*)

ABHIMANYU:– Ah, who could this be ?

He has a broad chest, and a waist that looks graceful owing to its thinness. His shoulders are firm and raised, his thighs are massive and his hips are lean. Holding me with one arm, he brought me here, and though he is superior to me in strength, yet he did me no harm: (43)

BṚHANNALĀ:— This way, this way, prince.

ABHIMANYU:— Aye, who is this other,

decked out in lady's ornaments that suit him ill, like an elephant bull adorned with the trappings of a she-elephant? Looking small in this garb, but great by his vigour, he looks like Śiva assuming the disguise of Umā. (44)

BṚHANNALĀ:— (*Aside*) What has the noble one done now, bringing him here?

Being defeated, he stands disgraced in his first fight; and Subhadrā, parted from her darling son, will be in a lamentable plight. Moreover, Kṛṣṇa will be angry that he is vanquished. Well, what need of many words: you have abused the strength of your arms. (45)

BHĪMASENA:— Arjuna!

BṚHANNALĀ:— Yes, yes, he is Arjuna's son.

BHĪMASENA:— (*Aside*)

I know the evil consequences of his capture; but who would allow his son to be in the hands of his foes? But I brought him, thinking that, Draupadī, who is so fond of children, but is sunk in misery, might see him, (which would be such a desirable contingency). (46)

BṚHANNALĀ:— (*Aside*) Noble brother, I have great longing to talk to him! Make him speak.

BHĪMASENA:— All right; Abhimanyu!

ABHIMANYU:— " Abhimanyu " indeed!

BHĪMASENA:— He is angry with me. Do you yourself speak unto him.

BṚHANNALĀ:— Abhimanyu!

ABHIMANYU:—How now! Am I Abhimanyu (to you)? Oh, Will the low-caste address the scions of the warrior-caste by their names? Is this the etiquette here? Or, am I being insulted owing to my capture? (47)

BṚHANNALĀ:— Abhimanyu, is your mother well?

ABHIMANYU:— How, you speak of my mother!

Are you my Dharmarāja, or Bhīma or Arjuna that you speak to me with the authority of a father and make inquiries about the ladies in my house? (48)

BṚHANNALĀ:— Abhimaṇyu, Keśava, Devakī's son, is he also well?

ABHIMANYU:— How, you call even that revered person by name! Yes, yes, he mụst be well to be your kinsman.

(*Both look at each other.*)

ABHIMANYU:— How, you laugh at me in scorn?

BṚHANNALĀ:— No, not at all.

With Arjuna for father, and Janārdana for uncle, is it proper for a young man, trained in arms, to be defeated in battle? (49)

ABHIMANYU—:

I will not praise myself; for it ill becomes our family. But look at the darts in (the bodies of) the slain. You will find no other name (inscribed on them). (50)

BṚHANNALĀ:— (*To herself*) The prince speaks the truth.

There is none in the whole army of chariots, horses, fierce elephants and infantry, who was not wounded by this skilful archer. I, too, would have been hit, had I not turned aside my chariot. (51)

(*Aloud*) That is mere bravado. Why were you taken by a foot-soldier ?

ABHIMANYU:—

Unarmed he advanced to me, and so I was taken prisoner. Who would strike a man who has laid down his arms, if he bears in mide that Arjuna is his father ? (52)

BHĪMASENA:—

Blessed, indeed, is Arjuna who himself has heard of the laudable prowess of both father and son in battle. (53)

KING:— Bring Abhimanyu quickly.

BṚHANNALĀ:— This way, this way, prince. Here is the Great king–advance, prince.

ABHIMANYU:— Ah ! Whose king ?

BṚHANNALĀ:— No, no, no. He is sitting with a Brāhmaṇa.

ABHIMANYU:— With a Brāhmaṇa. Holy sire, I salute you.

BHAGAWĀN:— Come, come, child.

Gallantry, courage, modesty, compassion for his own people, sweetness, and victory in archery and heroism in battle–may you attain these qualities combined in one–your father; and of the remaining four, may you attain such as you like. (54)

ABHIMANYU:— I am favoured.

KING:— Come, come, my son. Why do you not greet me ? Oh ! How conceited is this young warrior ! Well, I will remove his conceit. Now, who took him prisoner ?

BHĪMASENA:— I, Great king.

ABHIMANYU:— Say, " You did it unarmed ".

BHĪMASENA:— Heaven forbid!

My two arms, soft with their rounded shoulders, are my natural weapon. With them I fight; weaklings use the bow. (55)

ABHIMANYU:– O, say not so.

Are you my middle uncle, whose arm is a whole division of an army, whose prowess is artless? These words become him. (56)

BHAGAWĀN:– Son, who is this middle one ?

ABHIMANYU:– Listen. Or, I will not insult a Brahmin with my answer; it would be better, if someone else would speak.

KING:– Very well, answer me. Who is this middle one, my son ?

ABHIMANYU:– Listen.

Making a halter for Jarāsandha, with his arm round his neck, and doing that insufferable act, he balked Kṛṣṇa of the pleasure. (57)

KING:–

Your abuse does not rouse my anger; rather your anger delights me. Shall I, indeed, not offend if I say; "How does he stand in my presence? Off with him ?" (58)

ABHIMANYU:— If you would favour me,

give my feet the treatment that is befitting my captivity. I was carried here in arms, so in his arms shall Bhīma carry me hence. (59)

(*Then enter Uttara.*)

UTTARA:—

False praise by those who are devoted to lying gives me pain. When they compliment me on this battle, I assent in words, but at heart I am ashamed. (60)

(*Approaching*) Revered sir, I salute you.

BHAGAWĀN:— Blessings on you.

UTTARA:— Father, I salute you.

KING:— Come, child, come; may you live long! Son, have you honoured the warriors who did their duty in battle?

UTTARA:— Yes, I have honoured them. Let us now honour one who is most deserving of honour.

KING:— Son, who?

UTTARA:— The noble Dhanañjaya.

KING:— What? Dhanañjaya?

UTTARA:— Yes, that is so. This noble (hero)

took his bow from the cemetery, and his two quivers with their inexhaustible shafts, and worsted Bhīṣma and other kings and protected us. (61)

BṚHANNALĀ:— Be gracious, Great king.

He is so confused by reason of his youth, that although he himself has struck (them) he knows it not. Having done the whole work himself, he fancies it the work of another. (62)

UTTARA:— You may have not any doubt. This shall declare (it), here this hidden scar on his forearm struck out by the string of the Gāṇḍīva bow, which even at the end of twelve years does not fade into the colour (of the forearm). (63)

BṚHANNALĀ:—

This scar is made by the frequent change of bracelets, and is formed by discoloration through pressure just in the place of an arrow-guard. (64)

KING:— Well, let us see.

BṚHANNALĀ:—

If I am Arjuna of Bharata's race, whose limbs were licked by the shafts of Rudra, then is it not evident that this is Bhīmasena, and this, king Udhiṣṭhira ? (65)

KING:— Dharmarāja ! Bhīma ! Arjuna ! How could you not trust me ? well, let it be at the right time. Bṛhannalā, enter the inner apartments.

BṚHANNALĀ:— As the Great king commands.

BHAGAWĀN:— Arjuna, no, no, you must not enter. We have carried out our promise.

ARJUNA:— As my noble brother commands.

KING:—

Through the residence of the Pāṇḍavas, who are brave, true of word, and keep their promise, my house is purged of sins. (66)

ABHIMANYU:— So here are my respected elders. That is why they do not get angry when insulted by me and laughingly taunt me. What good fortune that this cattle-raid has ended well since it has helped me to see my elders ! (67)

(*To Bhīmasena*) O uncle,

I did not salute you before, through ignorance— pray, be gracious to forgive this fault in your son. (68)

BHĪMASENA:— Come, come, my son; may you be as brave as your father. Son, salute your father.

ABHIMANYU:— Father, I salute you.

ARJUNA:—

This embracing of my son's body, which gladdens the heart, and which was banished, has come back to me at the end of twelve years. (69)

Son, salute the Lord of Virāṭa.

ABHIMANYU:— I salute you.

KING:— Come child, come.

Mayest thou have the courage of Yudhiṣṭhira, the might of Bhīma, and the dexterity of Arjuna. Mayest thou possess the beauty of Madrī's sons, and the wisdom and fame of Kṛṣṇa, the beloved of the world. (70)

(*To himself*) But this intimacy with Uttarā troubles me. What shall I do now? Well, I have it. Who is there?

(*Entering*)

GUARD:— Victory to the Great king!

KING:— Bring some water.

GUARD:— As the Great king commands. (*Exit and re-entering*) Here is water.

KING:— (*Taking it*) Arjuna, in return for the bride-money (you offered) viz. victory in the cattle-raid, do you accept Uttarā.

BHAGAWĀN:— Here my head is bowed.

ARJUNA:— Why, he is testing my virtue! (*Aloud*) O king, All the ladies of your household are dear to me and honoured by me like my mother; so this Uttarā offered to me by you, will I accept for my son. (71)

BHAGAWĀN:— Now I raise my head.

KING:— Well, let us send Uttara to grandfather. Dharmarāja, Bhīma and Arjuna, this way, this way, please.

(*Exeunt Omnes*)

[KING:—

Now are his virtues established as those of warlike heroes; he has acted in a manner worthy of his residence among the ladies of my household. (72)

Today, indeed, are the stars auspicious. So let the marriage take place this very day.

YUDHIṢṬHIRA:– Well, well. Let us send Uttara to grandfather.

KING:– As you please. Dharmarāja, Bhīma, and Arjuna, this way, this way, please. In this great joy, let us enter the inner apartments.

ALL:– Very well. (*Exuent omnes*)]

END OF THE SECOND ACT.

ACT III

(*Then enter a Soldier.*)

SOLDIER:– Ho, speak, speak to all the warriors headed by (Droṇa,) the preceptor of all warriors !

Discarding the fear of Nārāyaṇa's disc and disregarding their lost relatives, they have taken Abhimanyu captive; and the Kurus with their bows were unable to protect him; they should be ashamed of this. (1)

(*Then enter Bhīṣma and Droṇa.*)

DROṆA:– Charioteer, say

who has carried off my pupil's son from the field of battle ? Who desires to combat with my divine shafts ? Tell me who is this strong man, what his weapon and his might, so that I will send him stout messengers (to challenge him). (2)

BHĪṢMA:– Charioteer, tell me, tell me.

This baby who was ignorant of the dangers in a rout of defeated (men), and was tarrying on the field by reason of his youthful age, who was it, bent on catching elephants, that caught this baby when the herd had passed ? (3)

(*Then enter Duryodhana, Karṇa and Śakuni.*)

DURYODHANA:- O charioteer, tell me, tell me. Who has carried off Abhimanyu ? I will myself set him free. For,

between his parents and myself exists a family feud, and so the wise will lay the blame on me particularly. Moreover, he is my son first and then of the Pāṇḍavas. And when there are dissensions in a family, the children are not to blame. (4)

KARṆA:— You have spoken what is most gracious and appropriate. Son of Gāndhārī,

not because he was a kinsman, but because he was a boy, and in the forefront of the fight fighting for you, he fell, and we could not save him. So let us throw away our bows and put on bark-garments. (5)

ŚAKUNI:- The son of Subhadrā has many protectors. Take it that he must have been released. For,

King Virāṭa will himself set him free, as soon as he comes to know that he is Arjuna's son; or remembering Śrīkṛṣṇa who has withdrawn from the battlefield he would set him free; or he will let him go for fear of Balarāma, who lifted his ploughshare in rage and smote the demon Pralamba; or perhaps mighty Bhīma will bring him here, slaughtering the powerful foes. (6)

DROṆA:- Charioteer, tell me how he was taken !

Was his chariot overturned ? Did the horses get out of control ? Did the ground yield beneath the chariot-wheel ? Were the quivers devoid of arrows ? Did you prove unworthy of him ? Was his bow useless through snapping of the string ? These are the mishaps in battle that, through ill-luck, befall those that fight in a chariot. Perhaps,

he was worsted and taken captive by his enemies with their arrows; but then he was a master of the art of war ! (7)

CHARIOTEER:–Long-lived one, the science of archery is full of terrible (accidents). Do you not know this ?

None of the misfortunes you mentioned befell. The great warrior was (sending) a mighty stream of arrows, and my chariot was moving like the circle of a whirling fire-brand. But a foot-soldier, who came up at the moment captured him. (8)

ALL:– How, by a foot-soldier ? What sort of a foot-soldier was he ?

CHARIOTEER:– What shall I describe, his appearance or valour ?

BHĪṢMA:– Women are described by their appearance, but men by their valour. So describe his valour.

CHARIOTEER:– Long-lived sir,

DURYODHANA:– Why are you praising some one in such high-sounding phrases ? Or rather speak, I am not worried, even if he is the (very) wind in speed. (9)

CHARIOTEER:- Listen, sir,

surpassing the horses in speed, no sooner did he lay his hand on a part of the chariot, than the chariot came to a stand-still, though the horses were straining their necks. (10)

BHĪṢMA:— Then we may keep aside our weapons.

ALL:— Why ?

BHĪṢMA:—

If the speed of the chariot was checked by one arm, we must suppose that it fell in the clutches of Bhīmaseṇa; for formerly, when Jayadratha was

carrying away Draupadī, he overcame him even as a foot-soldier. (11)

DROṆA:- The son of Gaṅgā has observed rightly.

Since I taught him as a boy, I know his speed. For in the archery school,

when he had drawn to his ear, and discharged his arrow, I observed that he moved his head; then he sped along with the arrow and caught it ere it had hit the mark. (12)

ŚAKUNI:- What a ridiculous statement !

Is there no other strong man in the world ? Every virtue is attributed to your favourites. Do you all see the Pāṇḍavas pervading the whole Universe ? (13)

BHĪṢMA:- O king of Gāndhāra, all this is inference.

Riding our chariots, we proceed to battle, armed with weapons and bows; but only two, Balarāma and Bhīmasena, have gone to the battle, with only their bare arms. (14)

ŚAKUNI:-

All of us, for all our love of daring, were suddenly broken by one man : and some will say that Uttara was Arjuna himself. (15)

DROṆA:- King of Gāndhāra, have you any doubt in this ?

Is Uttara capable of wielding a bow which thunders like a rainless thunderbolt ? Could Uttara's arrows deprive the Sun of his light and cause a momentary sun-set ? (16)

BHĪṢMA:- Oh son of Gāndhārī, it is clearly told. Do you not know, by the words inscribed on the feather-end of his shafts, rolled on the tongue of the bow-string ? Surely Arjuna has drawn his bow; and yet he (Śakuni) does not hear it. (17)

(*entering*)

CHARIOTEER:- Victory to the long-lived sir ! Let some expiatory rite be performed.

BHĪṢMA:- Why ?

CHARIOTEER:-

First of all you must perform it as your standard has been riven by an arrow. For, here is an arrow of someone, bearing a name on its tail-end. (18)

BHĪṢMA:— Bring it here.

(*The charioteer takes it to him.*)

BHĪṢMA:— (*Taking and examining*)

Son, king of Gāndhāra, my eye has grown dim with age. Please read (what is written on) the arrow.

ŚAKUNI:— (*Taking and reading*) ' Of Arjuna '. (*Throws it down; it falls at Drona's feet.*)

DROṆA:— Come come, my child.

This arrow shot by my pupil to honour Bhīṣma has fallen on the ground at my feet to salute me, in due order. (19)

ŚAKUNI:— Let us not trust the evidence of this arrow.

There might be a warrior by name Arjuna, and it might be that he has shot this arrow. But let some writing from Uttara himself come to light. (20)

DURYODHANA:—

If a falsehood is told so that I may share half of the kingdom with them, then I will give the half only when I see Dharmarāja. (21)

(*Entering*)

THE SOLDIER:— Victory to my Lord ! A messenger has come from the capital of Virāṭa.

DURYODHANA:— Bring him in.

THE SOLDIER:— As my Lord commands. (*Exit*)

(*Then enter Uttara.*)

UTTARA:—

The distance to be covered was short, and I urged my horses to their utmost speed; yet my chariot took a long time on the way; for the horses could move with difficulty among the tuskers, slain all round by Arjuna's darts and the ground was uneven. (22)

(*Entering with folded hands*) I pay my respects to the assembly of the kings, led by the preceptor and Grandsire.

ALL:— May you live long.

DROṆA:— What says the Lord of Virāṭa ?

UTTARA:— I am not sent by him.

DROṆA:— From whom do you come then ?

UTTARA:— From king Udhiṣṭhira.

DROṆA:— What does king Dharma say ?

UTTARA:— Listen.

Uttarā has been obtained for my daughter-in-law. I await the assembly of kings. Where shall the wedding take place ? There or here ?

ŚAKUNI:— There, just there !

DROṆA:—

Thus we have brought the news, and the Five Nights are still there ! The gift made with solemn rite should be given with due solemnity. (24)

DURYODHANA:—

Well, I surrender to the Pāṇḍavas the realm that was theirs before. Spite of death, all men live as long as truth endures. (25)

DROṆA:—

O joy ! We are all pleased with the rising greatness of (this) house. May our lion-king govern the whole of this earth. (26)

(*Exeunt omnes*)

END OF FIVE NIGHTS :—

Pañcarātram

Notes : Act I

I. 1. द्रोणः etc. In this stanza are strung together the names of the principal characters of the play in the manner of the मुद्रालंकार; for a similar device adopted in introducing the main characters *Vide* स्वप्न०, प्रतिज्ञा० and प्रतिमा०.

पायाद् विराट्– gives the main idea:– may विराट् the primeval being protect (us); विराट् also suggests विराट one of the characters of the play by शब्दैकदेशलक्षणा विराज् is identified with Puruṣa – the primeval spirit; and later with Viṣṇu – so it refers to Kṛṣṇa here. द्रोणः (dark like) a cloud, or a raven– कृष्णवर्णसादृश्यात्. द्रोण means कृष्णकाकः; so by लक्षणा yields the sense द्रोणसदृशः i. e कृष्णकाकसदृशः. However, it is better to take द्रोण to mean a cloud with which श्रीकृष्ण, the primeval being, is usually compared; *Cf.* अनावृष्टि हते सस्ये द्रोणमेघ इवोदितः। मृच्छ० X. 26 पृथिव्यर्जुन० – A harbinger (दूत) upon the earth of the bright and the terrible:– पृथिव्यां अर्जुनानां भीमानां च (कर्मणां) दूतः। It also means the messenger of अर्जुन and भीम to the Kaurava court, demanding in their behalf their share of the Kingdom of the earth. शकुनीश्वरस्य कर्णधारः– शकुनीश्वरस्य गरुडस्य नियन्ता। दुर्योधनः– दुष्करं शत्रुभिः योधनं यस्य– a tough fighter,a matchless warrior. The word कर in दुष्कर is dropped according to वार्तिक on पा० II. 2. 24 "प्रादिभ्यो धातुजस्य." युधिष्ठिर also like दुर्योधन must be taken in its etymological sense (यौगिकार्थ). युधिष्ठिरः

firm on the battle-ground. उत्तरगः- doing excellent deeds: उत्तरं प्रशस्तं कार्यं गच्छति आचरति । उपर्युदीच्यश्रेष्ठेष्वप्युत्तरः । Amara. अभिमन्युः- मन्युं यज्ञं अभिगतः ।

I. 1.[1,2] एवमार्यमिश्रान् etc. these sentences occur *Verbatim* in the following plays of the group - दूतघटोत्कचम्, कर्णभारः ऊरुभङ्गम्, मध्यमव्यायोगः, दूतवाक्यम्, अभिषेकः, स्वप्नवासवदत्तम् and पञ्चरात्रम्. स्थापनाः- the same as प्रस्तावना and आमुख. The word प्रस्तावना is generally used for the prologue in the classical plays; but the word स्थापना occurs in twelve out of the thirteen plays in this group. In the कर्णभार the usual expression प्रस्तावना is used. The प्रतिज्ञायौगन्धरायण gives आमुखम् and प्रस्तावना as variants for स्थापना.

1. 2. अन्नैः- the word, which means cooked food in general, is used here in the specific sense of cooked rice and hence the comparison with Kāśa flowers which are very white; *Cf.* शरच्छशाङ्कगौरेण वाताविद्धेन भामिनि । काशपुष्पलवेनेदं साश्रुपातं मुखं मम । स्वप्न० IV. 7. मृगैस्तुल्या etc. It is usual for Sanskrit poets to describe a तपोवन as a place where even wild animals give up their natural animosity and are quiet and refrain from killing.

वधनिभृतसिंहाः-वधे निभृताः सिंहा येषु- Where the lions refrain from killing, or it may also mean वधे ताडनेऽपि परकृते निभृताः निर्विकाराः अकोपनाः सिंहाः येषु। as suggested by M. M. Gaṇapatiśastri; the lions keep calm and unflustered in the face of provocation, even when struck by others. The whole world seems to have taken the vows of the sacrificer which are कामक्रोधादित्यागः ; a fine उत्प्रेक्षा to be sure !

1. 4. अग्निः and अमरोत्तममुख are in apposition. अग्नि is considered as the mouth of the gods,- 'अग्निमुखा वै देवाः'

इति श्रुतिः । गर्जन्नृपे सद्गुणैः – the locative is elliptical for नृपे विद्यमानैः । construe – नृपे (विद्यमानैः इति शेषः) सद्गुणैः सर्वतो गर्जत् इदं जगत् सम्प्रति हृष्टम् । The world on every side ringing (गर्जत्) with praises of the king's virtues seems now pleased. उदारुरोह=अतिशिश्ये– surpassed.

भिन्नाः पक्षिगणाश्च– The cumulative particle च should be used after every word or only once at the end of the words so cumulated; so it is to be construed with ते ते नराः and not with पक्षिगणाः – as that would violate the idiom of the language. सर्वशः – सर्व+शस् according to बह्वल्पार्थात् शस् कारकात् अन्यतरस्याम् । पा.५।४।४२.

1. 4[1]. अत्रभवन्तः– पूज्याः । इतराभ्योऽपि दृश्यन्ते । (पा. ५।३।१४) इति प्रथमान्ताद् भवच्छब्दयोगे त्रल् । Here the affix त्र (ल्) is appended to the pronoun इदम् in the nominative, when in association with भवत्.

1. 5. श्लाघ्यप्रभूतश्रवाः– श्लाघ्यः प्रभूतः श्रवः (ख्यातिः शास्त्रश्रवणं वा) येषां ते । whose fame or knowledge is vast and praiseworthy. स्वाध्यायशूरैः मुखैः– उपलक्षिताः । उपलक्षणार्थे तृतीया । whose lips are brave i. e. rich in vedic utterances. स्वाध्यायः is वेदाध्ययनम् । शिष्यस्कन्ध० etc. अञ्चित means पूजित । – their *Worthy* hands.

1. 5[2]. अनवसिते ... उत्सृष्टेभ्यः – as the commentator observes– after the sacrifice is over it was customary to set fire to the यज्ञमण्डप.

1. 6. एषा ... कनकमयभुजेव – In Ūru. 36, 56 the arm is compared to a golden sacrificial post; (कनकयूपविलम्बबाहुः and रुचिरकनकयूपव्यायतालम्बबाहुः ।). चैत्याग्निर्लौकिकाग्नि etc. चैत्यं यज्ञस्थानं तद्गतोऽग्निः चैत्याग्निः । The sacred fire is of three kinds गार्हपत्य, आहवनीय and दक्षिण; the fire with which the lads set ablaze

the sacrificial enclosure was लौकिकाग्निः – other than the sacred fire; hence the two are compared to a Brahmin and a Śūdra (वृषल). प्राग्वंशः–यज्ञशालाविशेषः । 'प्राग्वंशं प्राग् हविर्गेहात्' । This is a hall to the east of the room where materials for offering into the fire are stored; a place where the sacrificer dwells during the sacrificial session. क्षीरस्वामी explains it as -पत्नीशालाख्यः अग्निशालायाः प्राग् यो भागः ।

1. 7. अग्निः etc. - अग्नि here is the sacred गार्हपत्याग्निः– which was taken from the sacrifical altar after the sacrifice was over, and kept in the प्राग्वंश; they were removing it from the प्राग्वंश for fear that it might get contaminated by the लौकिकाग्निः ।

1. 8 बालस्नेहेन :- there is the usual pun on the word बालस्नेह affection for child—and अल्पस्नेह small remnants of स्नेह i. e. ghee.

1. 9. चक्रधरस्य :- Of the sovereign lord – सुयोधन. शुष्यति दर्भे घर्मशकटीं दग्धुं प्रवृत्तः । leaping up to burn the sacrificial cart where the Kuśa grass was dry. नीलशाद्वल...वामनः– burns low (is checked) owing to the green turf. The word पावक is redundant as the word वह्निः already occurs in line 2. सूर्यायते– सूर्य इव आचरति । मण्डलाकारतया सूर्य इव भाति । सूर्यशब्दात् आचारे क्यङ् । according to कर्तुः क्यङ् सलोपश्च । पा. ३।१।११.

1. 10. दहनेन भीताः is irregular and should be दहनाद् भीताः according to भीत्रार्थानां भयहेतुः । पा. १।४।२५.

1. 11. कोटरान्तरदेहस्थाः– कोटरं एव अन्तरदेहः देहाभ्यन्तरं तत्र तिष्ठन्ति । the birds inside the hollow of the tree are like the vital breaths inside the body.

1. 12. for this *Cf.* एकेनापि कुवृक्षेण कोटरस्थेन वह्निना । दह्यते तद्वनं सर्वं कुपुत्रेण कुलं यथा ॥ from चाणक्यशतकम् ।

(After this, two stanzas, not found in the original Trivandrum text, were inserted by M. M. Gaṇapati-śāstri in his edition of the text on the authority of mss later collated.

निविष्टो दुष्कुले etc. Construe दुष्कुले स्त्रीदोषेण निविष्टः साधुः इव दह्यते । निविष्ट: here means संसृष्टः । A good man coming into contact with i. e. sharing the faults of a woman from a bad family is ruined:– दुष्टस्त्रीसंसर्गः सत्पुरुषस्य दोषाय भवति ।)

1. 13. सवृक्षक्षुपगुल्मम्–वृक्षैः क्षुपैः गुल्मैश्च सह वर्तमानम् qualifies वनम् । क्षुप is a small tree - a shrub. The word occurs in अविमारक V. 6– नभोमार्गरूढक्षुपाः नीलाम्बुदाः ।

1. 14. मधुपटलचक्रेण महता– the तृतीया is उपलक्षणार्थे. The tall palm, with its great circle of honeycombs, and hence looking very terrible, is aptly compared to Rudra's axe.

1. 16. स्रुग्भाण्डम्–स्रुग् is ladle and भाण्डम् refers to wooden bowls; the commentator, however, understands स्रुभाण्डम् as one object – स्रुक् हवनीसंज्ञं जुहूपभृदादिभेदभिन्नं दारुमयं होमसाधनं –तद्रूपं भाण्डं पात्रम् । उपभुंक्ते with Agni it means 'burns'; while with the उपमान it means 'eats up', – विक्रीय जीवति ।

1. 17. चलितैकपर्णहस्तः– चलितः एकं पर्णं एव हस्तो यस्य स तथाभूतः । Here the branches of the tree are hanging low over the river; and as the wind stirs them, one Palāśa leaf is dipped in the waters; hence the fancy.

1. 18. आगतकथामधुरं-आगतस्य प्रसक्तस्य यज्ञस्य कथया प्रस्तावेन मधुरं यथा भवति तथा । in the course of their conversation about what had come about (आगत) viz. the sacrifice.

पाण्डवपरिग्रहं कुर्वन्ति– by exhorting him to give up anger and to be kindly to his kinsmen, they are urging him to show good will towards the पाण्डवs.

विष्कम्भः- from the point of the dramatic art, this introductory scene appears to be superfluous as beyond telling us that the sacrifice had ended, it does not give any information that is essential for understanding the plot of the drama. The poet merely indulges in giving a long-winded description of the fire that burnt down the sacrificial hall and all the rich materials that had been collected for the sacrifice. In the one-act-play ऊरुभङ्ग also we get an introductory scene which gives a long-winded and rather tedious description of the गदायुद्ध.

1. 20. रूप्यग्रहणात् – here this refers to his winning the vast wealth of the पाण्डवs through gambling. रूप्य literally means stamped gold or silver coins. रूपादाहतप्रशंसयोर्यप् । पा. ५।२।१२०. रूप्यः आहतस्वर्णरजते ।

अयशो निपीतवान् – has gulped down infamy – has experienced it – नितरां अनुभूतवान् ।

1. 21. मे निवसति गुणो – Here निवसति means नितरां वसति–मयि स्थिरवासं करोति – my virtues are established. The word मे cannot be taken with the preceding sentence – जगद् विश्वस्तं मे – since that would require मयि loc. according to sanskrit idiom – hence we take it with गुणः । मे मम गुणः निवसति ।

यदिह कथयति – here the subject लोकः or आगमः is to be supplied. Construe मृतैः प्राप्यः स्वर्गः (इति) यदिह (लोकः) कथयति एतद् अनृतम् । The V. L. यदिह कथयन्त्येतदनृतम् is perhaps better.

1. 21[1]. गान्धारीमातः – the poet appears to be very fond of using such metronymics:- *Cf.* कैकेयीमातः, सुमित्रामातः in प्रतिमा; यादवीमातः and. शौरसेनीमातः in बालचरितम् and काणेलीमातः

in चारुदत्तम् । This is epic usage as we find the form कुन्तीमातः in the Mbh. The vocative form is strictly speaking irregular. *Cf.* नद्यृतश्च । पा. ५।४।१५३; according to this sūtra the बहुव्रीहि compound is formed by the addition of क (प्) – so गान्धारीमातृक, कैकेयीमातृक etc. However, according to the Vartika मातज्मातृकमातृषु on पा. ६।१।१४, since both the words मातृक and मातृ are mentioned, it is inferred that the addition of क (प्) is optional; and hence we have गान्धारीमातः as well as गान्धारीमातृकः ।

1. 22[1]. धौतकल्मषाङ्गः अङ्गराजः– There is a conscious attempt at alliteration. धौतं कल्मषं यस्मात् तद् धौतकल्मषम् । धौतकल्मषं अङ्गं यस्य सः । i. e. कायविशुद्धः ।

1. 23. इक्ष्वाकुशर्याति etc. All these kings of the सूर्यवंश were famous for their greatness and piety. नष्टाः शरीरैः क्रतुभिर्धरन्ते । *Cf.* हतेषु देहेषु गुणा धरन्ते । कर्णभार 17. धरन्ते – 1st. Conj. Atm. is unusual – usually the form ध्रियन्ते (i. e. जीवन्ति) occurs.

1. 23.[3]. अयमक्रमः– the remark is often to be met with in the plays of this group.-*Cf*. राजा–रामो लक्ष्मणो वैदेहीत्ययमक्रमः । सुमन्त्रः– अथ कः क्रमः । प्रतिमा II. 14.[20]

1. 24. दैवतं मानुषीभूतम् -- In the MBh. I. 106 भीष्म is described as an incarnation of द्यु, one of the eight वसुs and hence a deity in human form; the construction of the second line is rather complicated: construe – भीष्ममुत्क्रम्य वन्दितुं आचरणं अहं न मन्ये । वन्दितुम्– the तुमुन् is क्रियार्थ–क्रियोपपद–वन्दितुं आचरणं वन्दितुं चेष्टितं अहं न मन्ये नानुजानामि । I do not approve of this your act of saluting (me), after ignoring भीष्म; or we may construe वन्दितुं where the तुमुन् stands for only the धात्वर्थ viz. वन्दनं; आचरणं i. e. शिष्टाचारं न मन्ये । I do not consider it proper form to ignore भीष्म

in your salutations. नमस्यताम् – passive inperative III person singular from नमस्यति, denominative from नमस्+क्यच् according to नमोवरिवश्चित्रङः । पा. ३।१।१९.

1. 25. भवान् स्वयम्– the story of द्रोण's birth is narrated in महाभारत, आदिपर्व chapter 130. He was born in the कलश of the sage भरद्वाज – and hence is self-born, अयोनिज.

अपह्नव is used in a peculiar sense–it means forgiveness; it is explained by M. M. Gaṇapatiśāstri thus –अपह्नवः स्नेहः यद्भावितचित्तस्य रागद्वेषौ न स्तः सा । भूतमैत्रीत्यर्थः । He quotes वैजयन्ती– 'अपह्नवौ ह्नुतिस्नेहौ ।' शिष्यमहत्तराः – preeminent pupil, महत्तर being the comparative of महत् like महीयस्.

1. 25[1]. नोत्सहन्ते महात्मानः etc. the sentence is to be understood as an interrogative sentence : Will the high souled hesitate to disparage themselves ?

1. 25[6]. बुद्धिप्रशमनम्– बुद्धेः मनसः प्रशमनं रागद्वेषादिकलुषतानिवृत्तिः । may your mind be at peace.

1. 26. समानीय = अनुज्ञाय. आप्तदक्षिणान्– आप्ता पर्याप्ता दक्षिणा येषु तान् । the expression आप्तदक्षिणः क्रतुः is epic; where liberal gifts are made (to Brahmins) Cf. क्रतुभिश्चाप्तदक्षिणैः । द्रोणपर्व. १८.२५.

1. 26[1]. उद्योगं जनयति – urges to action. The expression occurs in प्रतिमा I. 19[1]. अस्मद्राज्यभ्रंशो भवत उद्योगं जनयति ।

1. 26[3]. प्राप्तक्रमं– प्राप्तपर्यायं यथा भवति तथा– in turn. V. L. प्राप्तपर्यायम् ।

1. 27. अन्तस्त्वनमाभाष्य etc.– explained by Gaṇapatiśāstri as प्रीतिपूर्वकमनाभाष्य– I will not hurt your mind by not addressing it with kindly words; i. e. although I may forbear to embrace you lest the pressure of my embrace should hurt your body, I will certainly make my loving greetings to you, as not doing so might hurt your feelings (mind).

1. 27³. सभाजयति- Honours you, greets you; "सभाज प्रीति-सेवनयोः" चुरादिः । *Cf.* स्नेहात्सभाजयितुमेत्य दिनान्यमूनि । उत्तरराम. I. 3.

1. 27⁸. वासुभद्रेण-वासुदेवेन । वासु means वासुदेव- a part (एकदेश) being used for the whole word. वासुश्चासौ भद्रश्च । on the analogy of बलभद्र, रामभद्र. क्षीरस्वामी explains जगत्यां सर्वहृदये वसतीति वासुः । According to the epic अभिमन्यु did not take part in the cattle-raid, but was later summoned to मत्स्यपुर when it was decided that उत्तरा was to be married to him.

1. 27¹⁸. व्यपश्रयिष्ये - I shall make a request; वि+अप+श्रि- this expression is used in the same sense in मध्यमव्यायोग- वृद्धः- हन्त, निराशाः स्मः । भवतु, पुत्र, व्यपश्रयिष्ये तावदेनम् । In the स्वप्न. the expression व्यपाश्रयणा=प्रार्थना occurs.

1. 28. पीतः सोमः बाल्यदत्तः etc. He has drunk the soma duly (नियोगात्=विधिवत्) pressed (by the prince) at such an early age; (बाल्यदत्तः- बाल्ये तरुणे वयसि अभिषुतः ।) यत्र दरिद्रः- यस्मिन् दरिद्रः ।

1. 29⁷. आपस्तावत् - This demand for water is found made in several situations - in many plays of the group. *Cf.* अभिषेक. 1. 26⁷. प्रतिमा II. 20⁶. मध्यम 1. 47⁴. दूतवाक्य 1. 43². प्रतिज्ञा 1. 15¹⁹.

1. 29¹⁰. अश्रुपातोच्छिष्टस्य- बाष्पासारदूषितस्य - become unclean by flow of tears.

1. 30. करणं प्रतिग्रहाणाम् - the most effective proof (करणं) or assurance of gifts; करण has a technical sense - meaning "a bond", "a document" "a proof" *Cf.* मनु VIII. 51, 52.

1. 31. येषां गतिः क्वापि- according to the Epic, the कौरवs did know the whereabouts about the पाण्डवs during the

twelve years of their exile– it was only in the 13th year–which they were to pass incognito (अज्ञातवास) that they were in complete dark about it.

Corresponding to the relative pronoun येषां in the first line, we must have तेषां going with पाण्डवानां in the second line.

1. 32. उपन्यस्तस्य – who has offered (to give) – प्रतिगृह्यतां दक्षिणा इति उपन्यासं कुर्वाणस्य । उपन्यस्तस्य=उपन्यस्यवतः– कर्तरि क्तः । Or it may mean " entrusted (to your care)." गौरवे=गुरुत्वे – who has put faith in you as his spiritual guide. यज्ञप्रस्तुतं-यज्ञे प्रस्तुतम् Creating a requisite of the sacrifice– i.e. taking advantage of a requisite of the sacrifice such as ईप्सितदान etc. धर्मवञ्चना– धर्मेण हेतुना वञ्चना– Deception in the name of religion

1. 32[1]. गान्धारविषयविस्मितं– विस्मितः=गर्वितः । ; the word is used in several plays of the group; *Cf.* विहगवाहनमात्रविस्मितः। दूतवाक्य 1. 12[5].

1. 32[2]. सर्वलोकमनार्यमिति मन्यसे – the construction is irregular – it should be सर्वः लोकः अनार्यः इति मन्यसे –or the word इति should be dropped – since the object of मन्यसे is expressed by the द्वितीया in सर्वलोकमनार्यम् ; we have similar construction in भगवद्गीता ६.२. यं संन्यासमिति प्राहुः ।

1. 33. किं वरं–किं प्रशस्तम् We have v. l. किं परं etc. याचितैः= याचनाभिः । भावे क्तः ।

1. 33[1]. अवभृथस्नानमेव खलु तावत् – supply इदानीं वर्तते । You have just had the concluding bath of the sacrifice; do not listen to Śakuni who is मित्रमुख=मित्रं मुखं i. e. वाक् यस्य i. e. वाङ्मात्रमित्रम्- a friend in words but in truth an enemy.

1. 35[1]. धर्मच्छलेन धर्मः इति छलं तेन । – by a pretence of fair play (धर्म). द्यूताश्रयवृत्तिः-. द्यूतव्यसनी fond of gambling.

I. 36. तुल्यन्नेव – while he was about to lift up. Gaṇapatiśastri explains उन्मिमान एव । उन्मानमिह तारतम्यपरीक्षणम् । किमनेन स्तम्भेन धर्षयितॄन् प्रहरेयं किममुना स्तम्भेनेति तत्सारफल्गुतां दृष्ट्या पर्यालोचयन् सन् । *Cf.* एष दुरात्मा भीमः सर्वराजसमक्षमवमानितां द्रौपदीं दृष्ट्वा प्रवृद्धामर्षः सभास्तम्भं तुल्यति । दूतवाक्य – I. 7[1].

यद्येकस्मिन् विमुक्तः-- hurled on one; though the person is not named, it is evidently शकुनि -- the author of the wicked design.

I. 36[3]. कर्दनम् – कुत्सितः शब्दः । ' एषा च भिक्षा मम दक्षिणा च" इत्येवंरूपः याञ्चादैन्यपरः शब्दः । – M. M. Gaṇapatiśastri; cringing. Let there be no cringing. कदर्थनं is suggested as a v. l. in place of कर्दनं– which means कुत्सितं याचनम् ।

I. 37. ज्येष्ठो भवान्– According to the Epic युधिष्ठिर was the eldest of the कौरवs and the पाण्डवs; भीम and दुर्योधन were born on the same day and were next to him. *Cf.* यस्मिन्नहनि भीमस्तु जज्ञे भरतसत्तम । दुर्योधनोऽपि तत्रैव प्रजज्ञे वसुधाधिप ।। महाभारत–आदिपर्व. The last line contains two alternative questions – कुटुम्बे तान् धारयिष्यसि ? मृगैः सह वर्तयन्तु ? वर्तयन्तु=देहयात्रां कुर्वन्तु । ; the root वृत् causal (वर्तयति) has the sense of " subsisting ", " maintaining. "

I. 38. गतमिदमवसानम् etc. Let this altercation cease, and make an endeavour to guard the interest of both your pupils. शिष्यकार्यम् refers to the interest of the पाण्डवs which was to secure for them their share in the inheritance (राज्यांशप्राप्तिरूपम्) and the interest of दुर्योधन which was गुरुदक्षिणादानप्रतिज्ञा ।

I. 38[2]. प्रभावी– we have the v. l. प्रभवामि ।

I. 38[3]. एष इदानीं– we expect the stage-direction आत्मगतम् at the beginning of this sentence.

1. 39. धर्माधिकारवचनेषु– धर्माधिकाराः धर्मोपदेशाधिकारिणः गुरुजनाः। तेषां वचनेषु। The locative for the instrumental. शमीभवन्ति for this unusual expression *cf.* 1. 41 परिष्वङ्गः शमीक्रिया। and नष्टानि कार्याणि शमीकरोति। अविमारक- VI. 16.

1. 39[1]. समर्थयितुम् – to take connsel; to consult.

1. 40[2]. हन्त विपन्नं कार्यम् – the sentence occurs in बालचरित 1. 19[81]. The remark is an aside and we expect the stage-direction आत्मगतम् preceding it. Similarly in 1. 40[4]. we should have आत्मगतम् and प्रकाशम् – before भवतु and वत्स respectively. *Cf.* यदि मां प्रहरेद् रक्षो महत्कार्यं विपद्यते। अभिषेक II. 16.

1. 42[7]. यदि दातव्ये राज्ये– राज्ये यदि दातव्ये – which means राज्यं दातव्यं चेत्. Here the loc. absolute gives the required sense and hence यदि is not necessary.

1. 43. क्षमाक्षमत्वे तु–राज्यार्धदानस्य क्षमाक्षमत्वे युक्तायुक्तत्वे। – you alone are to decide if giving them a half share of the kingdom is proper or improper.

सुभ्रातृताम्– वन्दिते भ्रातुः। पा. ५।४।१५७ इति कपः प्रतिषेधः। शोभनः भ्राता यस्य असौ सुभ्राता, तस्य भावः सुभ्रातृता। The author also uses the word सौभ्रात्रम् in प्रतिमा 1. 30 and अभिषेक III. 25.

1. 44. शून्यमित्य etc. – Such a country is non--existent. With the sentiment in the second line *cf.* संपन्नसस्या च मही निरातङ्का भविष्यति। न भयं त्वां विशेत्तत्र यत्र राजा युधिष्ठिरः॥ महाभारत, विराटपर्व 28.

1. 45. श्रुतमिह कुलवृद्धैः etc. the instrumental is used for the ablative कुलवृद्धेभ्यः। यदिह पृथिव्यां प्रमाणं कुलवृद्धमुखात् श्रुतं अवगतम्। which pouring of water is learnt by me from my elders as being binding on this earth.

अपनयः– an impolite act. नृप refers to Śakuni.

1. 45[7]. समानयतु–उपनयतु। It rests with you to bring the news.

1. 46. संवत्सरैर्द्वादशभिर्न दृष्टा । This is explained by M. M. Gaṇapatiśāstri as द्वादशवर्षैभिः करणभूतैः । What he means is this : it was stipulated that after twelve years of exile in the forest the Pāṇḍavas were to live incognito for one year; and if during this period of one year they were discovered, then they had again to pass another period of twelve years in exile; and hence, intent on deception, the Kauravas did their utmost to find out their whereabouts, but did not succeed. But this is rather far–fetched. The author is unaware of any such stipulation, and has stated in a previous stanza – that they had not known their whereabouts after the lapse of twelve years: येषां गतिः क्वापि निराश्रयाणां संवत्सरैः द्वादशभिर्न दृष्टा । I. 31.

1. 46[1]. अच्छलो धर्मः । *Cf.* अच्छलं मित्रत्वं नाम । अविमारक IV. 12[33]. अच्छलो हि स्नेहो नाम । अविमा. V. 4.

1. 48. हनूमत्वं गता स्पृहा -- he, too, did not know the whereabouts of Sīta and yet was able to find her out. येन in the second line refers to हनूमत् which word does not occur independently in the first line but occurs in the तद्धित form हनूमत्व.

1. 48[1-4]. कुतो नु खलु पाण्डवानां प्रवृत्तिः उपनेतव्या । – to this question of द्रोण the answer is supplied by the words विराटनगरात् of the भट– although he utters them in a different context. This is an instance of dramatic irony and is technically called पताकास्थानक.

1. 49[1]. We expect अपवार्य before भो आचार्य. It is to be observed that the author is not very particular about

stage directions and very often leaves it to the imagination of his readers.

1. 51. बालचापलं शृङ्गस्थानानि वा– The word वा is understood. Their youthful pranks or the marks of their horns. *Cf.* बालचरित III. 4 (for शृङ्गस्थानानि). गोवृषाः– महोक्षाः । big i. e. old, experienced bulls.

1. 51[10]. काले ज्ञास्यामि । काले पञ्चरात्रावसाने । He does not believe that the preceptor will bring news of the पाण्डवs in five nights.

1. 52. द्रोण was overjoyed and thought he had as good as secured his wish – हन्त ! सिद्धं कार्यम् । But if the पाण्डवs had already left the place – would it not mean that instead of outwitting दुर्योधन he was outwitted by him ?

1. 52[3]. ब्राम्हणार्जवबुद्धे – Before this address to द्रोण – we have the following passage:– द्रोणः (अपवार्य) भो गाङ्गेय प्रियशिष्यः खलु मे विराटेश्वरः । किमर्थं तस्य गोग्रहणम् । upon which भीष्म says (अपवार्य) ब्राह्मणार्जवबुद्धे etc. fair-minded one who did not know trickery – who was free from guile (कपटानभिज्ञ ।) This additional passage considerably removes the obscurity of the passage beginning with ब्राह्मणार्जवबुद्धे etc.

1. 53. इष्टं गोग्रहणे स्थितम्– The style is very laconic; he gives reasons for his belief that what they desired rested upon the cattle-raid; for the पाण्डवs will be enraged by the challange, and being grateful will not allow any outrage done to their protector विराट; so they were sure to find out the पाण्डवs through this ruse of the cattle-raid.

1. 53[1]. The v. l. सज्जाः खलु रथा नगरप्रवेशाभिमुखाय । – is better than this half-stanza where the words रथाः वाहाः require a च after them.

1. 55 भारार्थमिह – eager for the onslaught. *Cf.* कर्णभार which does not mean कर्ण's burden but कर्ण's march or onslaught.

1. 55³. वत्सगान्धारराज...तव प्रथमरथः । – Let your chariot take precedence; but in verse 55 शकुनि says हस्ती ममानीयताम्। – he was to ride an elephant.

ACT II

Compare this scene of the cowherds with the one occurring at the beginning of Act III of Balacarita.

II. 1¹. अहीनवत्साः अहीना वत्साः यासां ताः Where अहीन may be explained as स्वस्तिमन्तः or अनर्पतः ।

II. ⁶ आअन्तुं – it should be आअन्तु=आयान्तु । M. M. Gaṇapatiśastri explains आअन्तुं-आगन्तुं सज्जीकृतमिति शेषः ।

II. ⁶ किदमङ्गळमोदआ. the v. l. किदमङ्गळामोदा is better. कृतं मङ्गलं आमोदश्चयैस्ते । where मङ्गल refers to the new dresses and ornaments with which they were bedecked and आमोद refers to their garlands and perfumes; or we may explain मङ्गल as auspicious – and आमोदः=प्रीतिः – joy or happiness; कृतः मङ्गलः आमोद यैस्ते – in holy ghee; for आमोद in the sense of joy or glee *Cf.* विवाहामोदसङ्कुले राजकुले । स्वप्न. III³.

II. ⁸ एषो वाअषो सुक्खलुक्खं etc. for this ill omen *Cf.* रूक्षस्वरं वाशति वायसोऽयम् । and शुष्कवृक्षस्थितो ध्वांक्ष आदित्यमुखस्तथा । मृच्छ. IX 10-11.

II. ¹⁰ एषु जेट्ठं गच्छिअ । जेट्ठं is rendered as ज्यैष्ठयम् I shall play the role of the senior-most amongst them. But why not render ज्जेट्ठं as simply ज्येष्ठं – I shall seek the eldest among these and find out ?

II. ⁵² दिवाचन्दप्पभापण्डुळ etc. The v. l. पण्डुळजोवगुण्ठिदमण्डलुं-पाण्डुरजोवगुण्ठितमण्डलः – avoids the obscurity of the expression

शतमण्डलः– the sun with his hundred orbs;– the cowherd in his fright sees a hundred orbs of the sun veiled by clouds of dust.

II. 60 पक्कणं– According to अमर, पक्कण means शबरालयः। here, however, it refers to the huts of the गोपालकs– since गोपालकs are regarded as an अवरजाति। – a low caste; Dr. Pusalkar remarks that पक्कण signifies "residence of a Caṇḍāla" and explains that as the cowherds had come out to celebrate the occasion, they sought protection from the onslaught of the Kaurava army in the humble quarters of the Caṇḍālas close by. But this is rather far-fetched.

II. 72 दस्युकर्मप्रच्छन्नविक्रमैः– who conceal their valour by doing the work of thieves; for they dare not show their valour openly for fear of Virāṭa's might.

II. I द्रुतैश्च वत्सैः etc. the instrumental ending in वत्सैः, गोगणैः and गोवृषैः is construed as उपलक्षणार्थे।

आकुलाकुलम्– according to नित्यवीप्सयोः। पा. ८।१।४, the word is repeated to show the extremity of distress.

II. 2 गोधा is explained as ज्याघातवारणम् a leather strap wrapped round the left wrist to prevent injury from the recoil of the bowstring. *Cf.* बद्धगोधाङ्गुलित्राणाः mBH. विराट 5. 1.

कल्पितस्यन्दन etc. कल्पित means well-equipped.

जन्मनक्षत्रक्रिया– Here क्रिया means the act of worshipping.

II. 2². पुण्याहावसाने at the end of the auspicious rite known as पुण्याहवाचन or स्वस्तिवाचन– wherein priests utter blessings wishing the यजमान a good day.

II. 2³ अतिपातिकार्यम् *Cf.* अभिषेक III 1⁴.

II. 3. मा तावत् – इति गर्हायाम् – Out upon it ! Oh Shame ! frequently used in this sense in the plays of the group. कराणि is explained as अन्नविशेषान् – choicest food.

II. 3[2]. (प्रविश्य) – The stage-direction is superfluous as the भट was already on the stage.

II. 3[6]. एष समासः – *Cf.* अविमारक II. 9[5]; प्रतिज्ञा. II. 9[9].

II. 5 मोक्षयित्वा – अर्थात् गाः – The object गाः is understood.

II. 5[3]. उन्नीतसन्तापाः – We were in great sorrow – उन्नीतः उपचितः सन्तापः येषां ते तथाभूताः । Ganapatiśastri suggests वयमुपनीतसन्तापाः संवृत्ताः । परोक्षमपि – अप्रत्यक्षम् – because I have secret sympathy for the Pandavas though outwardly (प्रत्यक्ष) I am friendly to the कौरवs.

II. 6. अर्थित्वाद् etc. – A generalisation. He knew that भगवान् would not reveal to him the weakness of Duryodhana and yet he would persevere in asking him, as he was in need.

II. 7. सानूकर्षाः–the chariots are yoked. The translation is not quite correct. The word अनुकर्ष occurs several times in the MBh. – it is explained thus:- अनुकर्षः युद्धविमर्दे यस्यकस्यचित् रथावयवस्य नष्टस्य प्रतिसमाधानार्थं यद्रथस्य अधोदारु बध्यते तत् । अनुकर्षो रथाधस्थदारुणीति मेदिनी । It is also explained as axle-beam – " the axle-beams of the chariots are tightened." सानूकर्षाः – " उपसर्गस्य । पा. ६।३।१२२ इति दीर्घः । *Cf.* सानुकर्षाः सतूणीराः सवरूथाः सतोमराः । महाभारत, उद्योगपर्व १५५. ३.

न खलु आत्मन्यस्तम् : – I have no fear for myself – but I am afraid my brothers who are so impatient (चपलाः) might reveal themselves.

II. 9. एकोदकत्वम् – Kinship एकं उदकं निवापोदकं येषां ते एकोदकाः । तेषां भावः एकोदकत्वम् । as kinsmen participate in one and

the same offering of water at the obsequial rites and at the Śraddha libations, they are एकोदक.

II. 9². तेषामुत्सुकः – उत्सुकः is used in a very peculiar sense. – I am sorry for them – तेषु विषये दुःखितोऽहम् । दुश्चेष्टमानेषु तेषु विषीदामि ।

II. 11². The stage-direction (आत्मगतम्) is given at the beginning of the sentence – साधु धर्षितेनापि etc. in M. M. Gaṇapatiśāstri's text and the direction (प्रकाशम्) dropped.

II. 13. रणातिथिः – *Cf.* आगतोऽहं न पश्यामि द्रष्टुकामो रणातिथिः । अभिषेक IV. 22.

II. 14. According to the MBh. विराट was not in the capital, as he had gone to quell the त्रिगर्तs; it is, therefore, strange that in the play although the king is shown as being present in the capital, उत्तर goes to meet the enemy.

II. 18. स्वचक्रोद्धत – etc. स्वचक्रैः उद्धतं रेणूनां दुर्दिनं येन तम् । क्षणैः v. l. क्षणात्.

II. 19. भग्नो गहनलोभेन – v. l. वाहनलोभेन in the Trivandrum text which is rather obscure.

II. 21. नदीस्रोत इवाविद्धः – *Cf.* यथाविद्धं याति स्खलितमभिसंधाय बहुशो etc. विक्रमोर्वशीय – IV. 28.

II. 22. स्रवति – used in a causal sense : causes to flow – अन्तर्भावितण्यन्तार्थत्वात् ।

II. 23. अक्षयतूणित्वम् – अक्षये तूण्यौ यस्य सः अक्षयतूणिः तस्य भावः तत्त्वम् – This refers to अर्जुन or his bow whose quivers were inexhaustible. We expect अक्षयतूणीकत्वं the बहुव्रीहि compound taking क (प्) at its end; or the word तूणी

also ends in a short vowel तूणिः – and hence the affix क (प्) is not appended.

II. 24. किमिदमिति etc. – supply चिन्तयन्ति – they are wondering what it could be.

II. 26. सौभद्रं etc. – The lines are a bit obscure – construe – पितुः प्रत्ययात् भीतः सौभद्रं स्वशरैर्न धर्षयति किम् । Having turned away such redoubtable warriors, would he be daunted by his father अर्जुन's reputation and not assail him? Even though he comes into close contact with अभिमन्यु (संसृष्टोऽपि) he will not assail him because of his youth which is like his own and which is quite befitting their friendship i. e. might engender a feeling of warm friendship between them.

भीष्मं रामशरैः etc:– In the Mbh. उद्योग 179–186 is described the fight between भीष्म and परशुराम in which the latter was discomfited and accepted his defeat.

II. 27. Here is described the reluctance of the charioteer अर्जुन (बृहन्नला) to meet अभिमन्यु in an encounter; and hence he is just making a feint of attacking him, and quickly turns away when अभिमन्यु would try to strike him.

योग्योपदेशम् – योग्यायाः उपदेशम् । योग्या here means practice; here the practice of driving a chariot (रथचर्या).

II. 27[3]. अवजितं गोग्रहणम् – The Seizure of cattle is defeated i. e. thwarted; a queer expression. It is possible that the reading is अवसितम् – in place of अवजितम् – the Cattleraid is over.

II. 27[7]. दृष्टपरिस्पन्दानाम् – परिस्पन्दः is heroism, valour. *Cf.* चारुदत्त II.[204] योधपुरुषाणां ... पुस्तकमारोपयति – In अभिषेक IV. 18[5] a

similar practice of recording the exploits of warriors is referred to. *Cf.* – क्रमान्निवेश्यमानासु सेनासु वृन्दपरिग्रहेषु परीक्ष्यमाणेषु पुस्तकप्रामाण्यात् कुतश्चिदपि अविज्ञायमानौ द्वौ वनौकसौ गृहीतौ.

II. 28. श्लाघनीयेन कर्मणा – The instrumental is construed as हेतौ तृतीया – Struck or wounded by reason of a worthy adventure – which practically means श्लाघनीये कर्मणि ताडितस्य – wounded in a worthy adventure.

II. 29. गाण्डीवेन ... प्रतिस्पर्धितमासीत् – आततगुणेन (भवता) – While I was stringing it, the bow resisted me a little; it caused me some trouble. अविशदा – not skilful, well-adapted. न संहता = न दृढा. Not firm. For विशद in the sense *cf.* न विशदौ पादौ ह्रिया स्यन्दिनौ । अविमारक III. 20. नृत्तोपदेशविशदौ चरणौ । चारुदत्त I. 9. स्थाने – The proper pose in archery. स्त्रीभावात् शिथिलीकृतः etc. literally – I remembered my proper spirit, through former knowledge, when for a while it had languished through a woman's guise.

II. 30. यात्रा तु तावत् – Here यात्रा means 'Movement.' The movement of the hostile army – supply the word जाता to complete the sense. Although he was rather shy when he picked the bow in that guise, there was such a tremendous shower of arrows that the hostile army moved away in consternation.

लज्जायमानेन – Pres. Part. of the denom. from – लज्जा by the addition of क्यङ् according to सुखादिभ्यः कर्तृवेदनायाम् । पा० ३।१।१८. कलुषः – stained (with blood).

II. 30. जित्वापि गाम् – Here गाम् = गाः – जातावेकवचनम् । He had brought back all the cows of विराट.

II. 33. परिभूतपूर्वकम् – पूर्वं परिभूतं परिभूतपूर्वम् । कुत्सायां कन् – परिभूतपूर्व-) formerly despised.

II. 33[3]. ऊर्जितं कर्म etc. The instruction to resort to Sanskrit, when the subject matter of the conversation was of a serious type – is given by भरत. *Cf.* कार्यावस्थान्तरकृतं योज्यं पाठ्यं तु संस्कृतम्। and कार्यतश्चोत्तमादीनां कार्यो भाषाव्यतिक्रमः॥ दशरूपक.

II. 38[2]. – वृष्णिपाण्डवनाथस्य – वृष्णयः पाण्डवाश्च नाथा यस्य तस्य -- People may think that as the वृष्णिs i. e. the यादवs and the पाण्डवs are his protectors, it is out of fear of them that अभिमन्यु was treated with great honour, though a captive.

II. 38[4]. यादवीपुत्रः = अभिमन्युः। यादवी is सुभद्रा.

II. 39. स्वविभवैः - Here the word स्व is rather vague – it may refer to the पाण्डवs in which case – translate : "The पाण्डवs are dear to us on account of their greatness; " if it refers to नः – then the translation should be – "He deserves to be honoured by us as a guest, with all our wealth."

II. 40 लज्जते ह्येष पुत्रम् - पुत्रमुद्दिश्य लज्जते। He would be shy about his son. This transitive use of लज्ज् is irregular.

II. 42 तं च श्रमं प्रथमम् – Here we have to refer the word श्रम to तं श्रमं and प्रथमं श्रमं meaning the former exertion of carrying five persons on his arm, and the present exertion of hauling up one single person from the chariot.

II. 43. तनिमार्जितोदरः– तनिम्ना अर्जितं उदरं यस्य। Here अर्जितं means संस्कृतं i. e. सम्पादितसौष्ठवम्। "अर्ज अतियत्ने" चुरादिः। स्थिरोन्नतांसोरुमहान् – स्थिरोन्नतांसश्च ऊरुमहान् ऊर्वोर्महांश्च। विशेषणोभयपदकर्मधारयः। rather an awkward compound. It is possible that the two members of the compound are indepen-

dent words and that there is an irregular euphonic combination (संधिः).

भुजैकयन्त्रितः- एकभुजयन्त्रितः । The परनिपात of एक is irregular.

II. 44. करेणुशोभाभिरिवार्पितो गजः – शोभा here means 'an ornament'. अर्पित =संयोजितः । अर्पितः- Past passive participle of ऋ causal.

II. 45. पूर्वयुद्धे – इदम्प्रथमे युद्धे – in his first fight. एनमुद्दिश्य-वासुदेवः रुष्यते । Kṛṣṇa will be angry that he is vanquished. रुष्यते Atm. is irregular.

II. 45[1-2]. भीमसेन in his impatience addresses अर्जुन openly, forgetting that they had taken on different disguises. So अर्जुन deliberately understands the vocative as the first member of the compound expression अर्जुनपुत्रः – and brusquely cutting short भीम's speech gives him a hint that it was rather premature to reveal their identity. भीम takes the hint and addresses him aside (अपवार्य).

II. 46. इष्टापत्या – goes with द्रौपदी – but it can also be read as इष्टापत्त्या – the त् in अपत्या being doubled according to अनचि च । पा. ८।४।४७. Even though I concede that there are evil consequences of his capture, I would gladly suffer them since they bring relief to द्रौपदी in her misery, which is an इष्टापत्ति – a desirable contingency.

II. 47. इहायं समुदाचारो, ग्रहणं परिभूयते । These are to be taken as two interrogative sentences. Is this the etiquette here ? Or am I being insulted owing to my capture – lit. is (my) capture being ridiculed or despised ?

II. 48. पितृवदाक्रम्य – You speak to me with the authority of a father – lit. You treat me without courtesy or regard as a father would his son. पृच्छसे – the Atm. is आर्ष. Note that भवान् has its predicate in the second person singular (पृच्छसे) which should be in the third person; similarly अभिमन्यु refers to बृहन्नला in the masculine; while विराट refers to her in the feminine gender.

II. 48[3]. संसृष्टः = बन्धुः – Your kinsman; he speaks ironically – he did not like the familiar tone in which they were speaking of such revered personages as श्रीकृष्ण and सुभद्रा his mother, and others. He must be well to be your kinsman !

II. 48[5]. हस्यते This should be treated as an impersonal construction (भावेप्रयोगः); भवद्भिः हस्यते मां (उद्दिश्य इति शेषः) ।

II. 50. अलं आत्मस्तवं कर्तुम् :– The use of the infinitive कर्तुं with the negative indeclinable अलं – is irregular; it should be अलं कृत्वा ।

II 51. सरथतुरग etc. रथैः तुरगैः द्दसनागैः योधैश्च सहिते goes with सैन्ये or युद्धरङ्गे understood – as the compound is an adjectival one. यौध is often used for योध in these plays.

II. 53[4]. आः कस्य महाराजः । – for a similar situation *cf.* बालचरित V. 4[2].

II. 54[3]. अहमस्य दर्पप्रशमनं करोमि । – This sentence occurs several times in the बालचरित III 15[7]. etc.

II. 55. – The idea occurs frequently in these plays :– *cf.* अयं तु दक्षिणो बाहुः आयुधं सदृशं मम । मध्यमव्यायोग I. 42. वयमपि च भुजायुधप्रधानाः । अविमारक II. 11.

गिरीतटकठिनांसावेव बाहू ममैतौ । प्रहरणमपरं तु त्वादृशां दुर्बलानाम् । III. 12. *Cf.* also मृच्छकटिक III. 17 भीमस्यानुकरिष्यामि शस्त्रं बाहुर्भविष्यति ॥

II. 56. तस्यैतत्सदृशं वचः – *Cf.* इदमुपपन्नं पितुर्मे भीमसेनस्य मध्यमव्यायोग 1. 42[1]. मध्यमस्तातः – It is curious that though according to the MBh. भीम was next to युधिष्ठिर in birth, he is called मध्यम which title should refer to अर्जुन – who was third among the Paṇḍavas – the middle one.

II. 56[2]. अनुत्तरा वयम् – though his answer was just on the tip of his tongue, yet he would not retort and enter into an altercation with a Brahmin; mark the great regard shown to Brahmins in these plays.

II. 57. V. L. योक्त्रयित्वा – योक्त्र is the rope or halter by which the yoke is secured on the shoulder of the bull. योक्त्रयित्वा = योक्त्रवन्तं कृत्वा । *cf.* योक्त्रायामास बाहुभ्यां पशुं रशनया यथा । MBh. III. 12. 61. तुलयित्वा । Having lifted.

असह्यकर्म – insufferable act, dreadful deed. नीतः कृष्णः अतदर्हताम् । As Kṛṣṇa had killed कंस the husband of the daughter of जरासन्ध, Jarāsandha had taken a vow to destroy all the यादवs; he besieged कृष्ण in Mathurā 18 times; at last कृष्ण fled to द्वारका in order to escape him. कृष्ण must have thought of taking revenge, but he was balked of that pleasure by भीम who killed him. So he was made अतदर्ह = जरासन्धवधानर्ह.

II. 58. Construe the second half of the verse thus:– अहं कथं तिष्ठति यातु इति उक्त्वा किं नापराद्धः (भवेयम्) । shall I not offend if I say " How does he stand (in my presence) ? Off with him."

Another way of interpreting the same is – By saying what, shall I be free from offending you ? किमुक्त्वा नापराद्धोऽहम् । Or how can I say 'you may go,' even while you are standing here - तिष्ठति (त्वयि) कथं यातु इति (ब्रवीमि ।), But this is cumbrous. In the प्रतिमा IV. 5.

We have 'भक्तिमान् आगतः कश्चित् कथं तिष्ठतु यात्विति। and it is suggested that the reading here also should be तिष्ठतु and not तिष्ठति। कथं तिष्ठतु यातु इति किमुक्त्वा नापराद्धोऽहम्। Shall I say 'stay on' or shall I say 'go away'? By saying what, shall I be free from offending you?

II. 60. Construe the first line – येषां तु मिथ्यावचनेषु भक्तिः- (तेषां understood) मिथ्याप्रशंसा खलु नाम कष्टा। He refers to the flattering panegyric of the bards who take delight in such false praise. वाचानुवर्ती – वाङ्मात्रेण तद्वचनमङ्गीकुर्वन् – I assent in words, but at heart I am ashamed.

II. 62.[1] आख्यास्यते is to be construed with किणम् in the following stanza. 'Your real nature will be revealed by this scar on your forearm' etc. The word किण which is masculine, is used as neuter.

II. 64. सन्निरोधविवर्णत्वात् (formed) by discolouration through pressure - just in the place of the arrow-guard - गोधास्थानम् - i. e. on the wrist.

II. 69. V. L. यत्त्रयोदशवर्षान्ते; यत्तद्द्वादशवर्षान्ते is in conformity with I. 48 and II. 63.

II. 70.[1] उत्तरासन्निकर्षस्तु मां बाधते – this intimacy with उत्तरा troubles me. As a father he was troubled at heart that अर्जुन enjoyed unfettered intimacy with उत्तरा in the अन्तःपुर – and hence some doubt may be raised regarding her virtue.

II. 70.[7]. गोग्रहणविजयशुल्कार्थं – गोग्रहणविजय एव शुल्कं तस्मै। – the victory in the cattle-raid was the bride-money offered by Arjuna – and hence in return for that he offered him his daughter for bride. शुल्क was the money offered by the bride-groom-to-be to the bride's father.

II. 70.⁹. एतदवनतं शिरः ।– युधिष्ठिर felt deeply that any one should cast doubt on the character of अर्जुन – hence he says "Here my head is bowed." The पाण्डवs were always उच्चैःशिरस् – they held their heads high – but this imputation of misbehaviour to them made him bow his head; he felt extremely humiliated.

II. 71¹. The v. l. given in the footnote is found in M. M. Gaṇapatiśastri's edition and inproves the text a good deal.

Act III

III. 1. परिभूय पाण्डवान् –V. L. परिभूय बान्धवान् । कुरुभिर्नं रक्षितः । Gaṇapatiśastri understands न रक्षितः as a compound word – नञर्थस्य नशब्दस्य सुप्सुपेति समासः । क्रियतां व्यपत्रपा – Gaṇapatiśastri explains – व्यपत्रपा लज्जा क्रियतां अनुभूयतां अर्थात् कुरुभिः ।

III. 2. रणभुव उपनीतः v. l. रणपटुरुपनीतः । दैवतैः शरैः– देवतासम्बंधिभिः शरैः– divine shafts.

पुरुषसारं-पुरुषश्रेष्ठम् – The strong man, lit. the best of men. यावदस्त्रं बलं वा ।– The sentence is very queer; यावत् qualifies अस्त्रम् and बलम्, and is to be understood as meaning how much or what – so कथय has three objects – पुरुषसारं, यावदस्त्रं and बलं च – "Tell me (who is) this strong man, what his weapon and his might." The last line speaks of sending strong messengers to challange him; but why need the messengers be strong ? – and why send messengers – why not immediately attack him ? Hence M. M. Gaṇapatiśastri suggests बलवत् इषुदूतान् as the original reading : I shall dispatch sharp arrows, as my messengers to him.

III. 3. भग्नापयानेषु अनभिज्ञदोषः– भग्न in the sense of 'defeated' is used several times in this play. *Cf.* नृपाः

भीष्मादयो भग्नाः । II. 41. So the expression means in a rout (अपयान) of defeated (men). अनभिज्ञदोषः दोषानभिज्ञः । Ignorant of the dangers. Gaṇapatiśastri, however, explains अनभिज्ञः इति एवंरूपो दोषो यस्य सः or अनभिज्ञत्वं अनिपुणत्वं दोषो यस्य सः :- Who had the fault of not being conversant with the modes of retreating in case of defeat.

III. 3³. मोक्षयामि - denominative verb from मोक्ष used in the sense मोचयामि । *Cf*. अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः । भगवद्गीता.

III. 4. ज्ञातिभेदः- दायादवैरम् - family-feud. वक्तृभिः- विद्वद्भिः the wise or दूषकैः - my detractors. मयि तु दोषः- मयि एव; or तु may be taken to mean विशेषेण- the meaning being मयि विशेषेण - on me in particular.

III. 5. मा तावत् स्वजनभयात् - The expression मा तावत् is to be construed with स मोक्षयितव्यः understood. He is to be set free by दुर्योधन not merely because of the fear of kinsmen or because he was just a child; the real reason was that he fought in the forefront of the fight for your good - and suffered the disaster for your sake - while we were unable to save him; so to redeem our honour, it behoves you to set him free.

III. 6. अवगतः- अवगतिः ज्ञानं तद्वान् ।

रणाजिरात् अवजितम्:- The ablative does not well suit the context - it should be रणाजिरे locative; hence the v. l. अपगतम् is better. रणाजिरात् अपगतम् should be taken with दामोदरम् - " remembering that Damodara was away from the field of battle. " बलमहान् - a peculiar expression - बले - i. e. बलविषये महान् - mighty.

बाणैरप्यवकृष्यते – A warrior may be worsted and taken captive by his enemies with their arrows. अवकृष्यते = अवजित्य गृह्यते ।

III. 9. गर्विताक्षरैः– In such proud i. e. high-sounding phrases or terms, प्रौढैः वाक्यैः ।

III. 10. न्यस्तश्चापस्करे – The two चs show the simultaneity of the two acts – no sooner did he lay his hands on a part of the chariot than the same came to a standstill. The v. l. न्यस्त आपस्करे loses this force of the sentence, besides involving the use of the wrong expression आपस्कर for अपस्कर । स्याद् रथाङ्गमपस्करः । अमरः.

III. 11. पदातिर्नैवावजितो जयद्रथः– This is not correct. The MBh. (वनपर्व 260) narrates that both भीम and जयद्रथ were at first seated in chariots and later got down from them and continued their fight till जयद्रथ was defeated.

III. 12.[1] अहो हास्यमभिधानम्–The same expression occurs in प्रतिज्ञा twice IV. 19[3]; IV. 10[4]. and दूतघटोत्कच I. 37[1].

III. 14. The first line has प्रयामः, while the second line has प्रयातौ past participle; is it possible that it is प्रयातो– प्रयातः being present third person dual of प्र + या – so that in both the lines the verbs would be in the present tense and consistency secured ?

III. 16. निसृष्टशुष्काशनिगर्जितं धनुः– निसृष्टं (जनितं) शुष्काशनिगर्जितं येन तत्–which creates thundering sound of the rainless thunderbolt.

III. 17. न तु जानीते भवान् – is to be construed with the first line of the stanza. न च श्रोत्रं प्रयच्छति (भवान्) – Have you not given your ear to it ? Haven't you heard ?

III. 20. यौधः - for योधः, quite common in these plays; योधः एव यौधः । प्रज्ञादित्वात् स्वार्थे अण् ।

III. 21. यावद् दृष्टे युधिष्ठिरे - यावद् is used in the sense of एव । (अवधारणे ।) युधिष्ठिरे दृष्टे एव ।

III. 25. यथापुरं = यथापूर्वम् - पुरा अनतिक्रम्य यथापुरम् ।

मृतेऽपि - in the sense of मरणेऽपि ।

III. 26. प्रवृद्धकुलसंग्रहाः- प्रवृद्धः (प्रकर्षेण वृद्धिं प्राप्तः) कुलस्य (कुरुवंशस्य) संग्रहः उच्छ्रायः येषाम् । संग्रहः here is used in the sense of उच्छ्रायः - greatness. - *Cf.* संग्रहाः पुनः । स्वीकारोच्छ्रायसंक्षेपाः । इति केशवः ।

Appendix A – Pañcarātra : Metrical Analysis –

No. of Syllable	Name of Metre	Where Employed	Total	Definition
8	अनुष्टुप् (श्लोक)	I. 2, 7, 8, 11, 12, 15, 16, 24, 26, 32, 33, 35, 36, 41, 42, 44, 48–54; II. 4, 6, 8, 12–14, 16, 17, 19–21, 23, 25, 28, 34, 36–38, 41, 47–50, 52, 58, 55–59, 61–69, 71; III. 9, 10, 13, 15, 17–21, 23–26.	76	पञ्चमं लघु सर्वत्र सप्तमं द्विचतुर्थयोः । गुरु षष्ठं च पादानां चतुर्णां स्यादनुष्टुभि ॥
11	इन्द्रवज्रा	I. 1, 28, 31, 40, 47; II. 11, 70; III. 3.	8	स्यादिन्द्रवज्रा यदि तौ जगौ गः । } इत्यनयो॰
,,	उपेन्द्रवज्रा	I. 13.	1	उपेन्द्रवज्रा जतजास्ततो गौ । }
,,	उपजाति	I. 10, 19, 27, 43, 46; II. 9, 30, 60; III. 12, 14.	10	उपजातिः ।
,,	शालिनी	I. 22, 28; II. 2, 10, 40, 46.	6	मात्तौ गौ चेच्छालिनी वेद लोकैः ।
12/13	पुष्पिताग्रा	I. 17, 30; II. 35, 51.	4	अयुजि नयुगरेफतो यकारो युजि च नजौ जरगाश्च पुष्पिताग्रा ।
12	वंशस्थ	I. 20, 25; II. 1, 18, 32, 33, 43, 44; III. 1, 8, 11, 16.	12	जतौ तु वंशस्थमुदीरितं जरौ ।
13	प्रहर्षिणी	II. 3, 54; III. 5.	3	म्याशाभिर्मनजरगाः प्रहर्षिणीयम् ।
14	वसन्त-तिलका	I. 18, 29, 34, 37, 39; II. 27, 31, 42; III. 22.	9	ज्ञेया वसन्ततिलका तभजा जगौ गः ।
15	मालिनी	I. 38, 45; II. 5, 15, 45; III. 2, 4.	7	ननमयययुतेयं मालिनी भोगिलोकैः ।
17	शिखरिणी	I. 3, 14, 21; II. 7, 22, 24.	6	रसै रुद्रैश्छिन्ना यमनसभला गः शिखरिणी ।
19	शार्दूल-विक्रीडित	I. 4, 5, 9, 55; II. 26, 29, 39; III. 6, 7.	9	सूर्याश्वैर्यदि मः सजौ सततगाः शार्दूलविक्रीडितम् ।
20	सुवदना	I. 6.	1	ज्ञेया सप्ताश्वषड्भिर्मरभनययुता म्लौ गः सुवदना ।

Appendix B

List of irregular Constructions and Solecisms.

Use of Ātmanepada for Parasmaipada.

१ अथ च परिहरन्ते धार्तराष्ट्रा न किञ्चित्। II. 15

२ जितमिति पुनरेनं रुष्यते वासुभद्रः। II 48

३ स्त्रीगतां पृच्छसे कथाम्। II. 48

Change of conjugation.

१ नष्टाः शरीरैः क्रतुभिर्धरन्ते। I. 25

२ कथमिदानीं सावज्ञमिव हस्यते। II. 48[5]

Intransitive roots used transitively.

१ स्रवति धनुरुग्रां शरनदीम्। II. 22

२ मत्प्रत्यक्षं लज्जते ह्येष पुत्रम्। II. 40·

Irregular Syntactical Combinations.

१ यदि दातव्ये राज्ये किमस्माभिः सह मन्त्रयसे। I. 42[7]

२ यावद दृष्टे युधिष्ठिरे। III. 21

Anomalous Formations.

१ अहमेवैनं मोक्षयामि। III. 3[3]

२ पीडितान् मोक्षयिष्यति। II 8

Implied alternative sentences.

१ किं वरं याचितैर्दत्तं, बलात्कारेण तैः हृतम्। I. 33

२ तान् धारयिष्यति, मृगैः सह वर्तयन्तु। I. 37

३ अनुज्ञातोऽसि किं तेन, न राज्ञां सारथिर्भवान्। II. 16

४ इहायं समुदाचारो, ग्रहणं परिभूयते। II. 47

Gender

१ पञ्चरात्रोऽपि विद्यते

Appendix C

पञ्चरात्रे सुभाषितानि ।

१ अकारणं रूपमकारणं कुलं महत्सु नीचेषु च कर्म शोभते । II. 33

२ अकाले स्वस्थवाक्यं मन्युमुत्पादयति । II. 20[1].

३ अच्छलो धर्मः । I. 41[1].

४ अतीत्य बन्धूनवलंघ्य मित्राण्याचार्यमागच्छति शिष्यदोषः । I. 21

५ अर्थित्वादपरिश्रान्तः पृच्छत्येव हि कार्यवान् । II. 6

६ एकोदकत्वं खलु नाम लोके मनस्विनां कम्पयते मनांसि । II. 9

७ को वा पुत्रं मर्षयेच्छत्रुहस्ते । II. 46

८ ताडितस्य हि योधस्य श्लाघनीयेन कर्मणा ।
अकालान्तरिता पूजा नाशयत्येव वेदनाम् ॥ II. 28

९ न च दहति न कश्चित् सन्निकृष्टो रणाग्निः । II. 15

१० न विस्तारार्हाणि विप्रियाणि । II. 3[6].

११ नोत्सहन्ते महात्मानो ह्यात्मानमपस्तोतुम् । I. 25[1].

१२ न्यस्तशस्त्रं हि को हन्यात् । II. 52

१३ परोक्षो न स्वर्गो बहुगुणमिहैवैष फलति । I. 21

१४ भेदाः परस्परगता हि महाकुलानां धर्माधिकारवचनेषु शमीभवन्ति । I. 39

१५ मिथ्याप्रशंसा खलु नाम कष्टा । II. 60

१६ मृतेऽपि हि नराः सर्वे सत्ये तिष्ठन्ति तिष्ठति । III. 25

१७ रूपेण स्त्रियः कथ्यन्ते । पराक्रमेण तु पुरुषाः । III. 8[3].

१८ श्रीर्न संतोषमिच्छति । II. 8

१९ सति च कुलविरोधे नापराध्यन्ति बालाः । III. 4

२० सर्वमिष्टेषु कथ्यते । III. 13

२१ सान्त्वं हि नाम दुर्विनीतानामौषधम् । I. 38[4].